

THE
PANOPLIST,
AND
MISSIONARY HERALD.

No. 7.

JULY, 1818.

VOL. XIV.

RELIGIOUS COMMUNICATIONS.

REMARKS ON ROM. iii, 7, 8.

For the Panoplist.

Mr. Editor,

THERE is a species of useful communications which does not appear in the Panoplist so often as in the Christian Observer, and other religious publications: I allude to the attempts to throw, now and then, a mite into the repository of Scriptural Criticism. To understand the Bible is the great business of every man; to attempt to elucidate it, is the business of every sacred scholar, however small may be his stock of literature. No man is adequate to the task of explaining every doubtful page; but there are happy moments, when almost any mind may advance something important to the illustration of the word of God. If the most happy thoughts on the subject of all the clergy could be combined together, what a valuable mass of information it would probably be! I send the following as a specimen of the mites of which I have been speaking; whether it be a happy one, the public must judge.

The 7th and 8th verses of the third chapter of Romans, as they have been commonly read, have always appeared obscure to me. Interrogations, parentheses, and ellipses, are so crowded together and involved in each other, as to render it difficult to disentangle the sentence and discover the writer's meaning. The fervor of the author's mind, the almost lightning-rapidity with which he thinks, is acknowledged. But may not these passages have suffered as to their perspicuity by the touches of unauthorised hands?

To begin with the 7th verse, which ends with these words—*τι επι καγω αμαρτωλος κρινομαι*;—I cannot think that the common rendering is correct. It is considered by our translators as an interrogative sentence; and is supposed to be put by St. Paul into the mouth of an objector. To me it appears to be declarative, and a declaration of the Apostle himself.

It is well known that St. Paul in this Epistle is carrying on a kind of dialogue; not indeed, as it has been formerly stated, between a Jew and himself, but one of those responsive discourses, which every rapid reasoner holds with his own mind. He starts objections; he answers them. He anticipates; he replies. In a word, he makes frequent use of that figure of speech which rhetoricians call prolepsis; a figure by which the objections of an adversary are wrested out of his hands, and when he rises to reply, he finds himself already disarmed. It is a favorite figure both with Demosthenes and Cicero, who use it with great spirit on a variety of occasions.

VOL. XIV.

The question then is, on which side of this semi-formed dialogue is the 7th verse of this chapter to be placed? Is it to be placed on the side of the objections, or on the side of the answers? The reason which induced our translators to give it the form of an objection, was the existence of the word “τι” in this sentence, which is often the sign of an interrogation; and if the sentence be interrogative, it is unquestionably an objection.

But “τι” is an indefinite, as well as interrogative pronoun, and I suspect here may be considered as in the accusative case by synecdoche, *κατα*, or some such preposition, being understood as connecting it with the rest of the sentence. In Homer I think we find this pronoun frequently used in this form; particularly in the following passage in the Iliad. L. xiii, v. 252.

οὐδε τι αὖλος

Ἡσθαί ἐνι κλισίῃσι λιλαιομαι ἀλλὰ μαχεσθαι.

“Nor in *any* respect do I wish to sit in the tents, but to fight.”

So above, in v. 236.

αἰν’ ὄφελος τι γένωμεθα καὶ δυ’ εὐντε.

“Would to Heaven that we might be useful in some respect, although we are but two.”

There are several passages also in the New Testament where it appears to me to be used in the same manner. 2 Cor. thirteenth chap. 5th verse is an instance. Know ye not your ownelves, that Jesus Christ is in you, except ye be reprobates—*εἰ μὴ τι ἀδοκιμοὶ ἐστε*—if ye be in no respect reprobates, or if ye be not reprobates *secundum aliquid*, as to something. It appears to me we have a similar use of the word Hebrews ii, 5, and ii, 9. *τον δε βραχυ τι παρι ἀγγελοις ὑλαττωμενον βλέπομεν Ἰησυν*. “We see Jesus *lowered* beneath the angels as it respects a little.” I am aware that some have considered the pronoun in these passages as redundant; but, not to urge redundancy as the last resort of desperate criticism, the word admits of an easy signification on the above suggested principle.

The verse under consideration, then, may be translated thus: “If the truth of God, by means of my dereliction from it, has abounded to the manifestation of his glory; still (*ετι*) I am judged as a sinner, in some respect.” The meaning of which is this:—“Though I have not disturbed the government of God as to his ultimate purposes, though my sins can have defeated none of his secret designs; yet there is a respect in which he considers me as a sinner—in respect of his preceptive will; the command of which I was breaking all the time that my abounding sins were giving opportunity for him to shew his superabounding grace.” This is certainly a true sentiment, and an important one; perfectly coincident with the Apostle’s train of thought in this epistle, it is a complete answer to the objector’s question. Is God unrighteous who taketh vengeance? and an expository parallel to the words—How then shall God judge the world? God cannot judge the world, if he does not punish disobedience to his preceptive will, however that disobedience may conduce to the accomplishment of his final designs.

But there is another reason which induces me to read this verse as the Apostle’s own direct sentiment. It is agreed that the words im-

mediately preceding are his direct sentiments. How then shall God judge the world. Now this verse begins with the connective particle "αὐτῶς," and although it is confessed that "γὰρ" frequently has reference to a silent proposition, yet we cannot well understand a silent proposition here, without giving confusion to a discourse already sufficiently rapid, and abounding in transitions somewhat abrupt.

The next verse too, I think, ought not to be read as an interrogation. As a continuation of the preceding it can easily be translated thus. "And hence we do not say (as, vilifying us, some affirm we say,) that we should do evil that good may come: *We say* the judgment of whomsoever does evil is just." This is a direct consequence flowing from the former proposition; the italics are almost necessarily understood.

This method of reading these verses makes them, in my view, perfectly clear. I submit them, however, to the opinion of the Editor, and, if he think proper, to the opinion of the world. L.

ON THE CHOICE OF BOOKS.

Mr. Editor,

I HAVE often thought that the religious instruction of mankind might be greatly facilitated and promoted, could they have some kind hand to point out what books were most proper and useful to be read. Three quarters of the reading and study, of the young especially, is useless by its being so ill directed. I send you the following scrawl, in hopes that it will excite some abler person to exert his influence in recommending to youth such books, as will be best calculated to enlarge their minds, correct their temper and habits, and inform their hearts.

Whenever I hear any book highly praised for some distinguishing excellence, I feel a desire to see and peruse it. While on a visit at a friend's house a few years ago, I took up a little book which lay in the window. It was "*Mason on Self-knowledge*." "That book," said my friend, "belonged to my son; he used to set a great value on it; and but a few hours before his death, he asked some one to bring it to him, that he might read." I did not forget these words. There must be something of consequence, I thought, in a book which could so deeply interest one in a dying hour. I have since read it many times, and always with increasing pleasure and profit. It does not grow dull and insipid; it continually lets me know more and more of myself. I would earnestly recommend it to every one, who thinks a knowledge of himself of any importance.

"*Porteus' Evidences of Christianity*" is another excellent little book, which ought to be in every family. In this enlightened age, it is a shame that Christians should be unable to give any reason for the hope that is in them, or to answer the gainsayers. We cannot know too much of the Bible; but there is imminent danger of our knowing too little.

There is one book more I will mention, highly useful in facilitating our progress in religious knowledge; I mean *Cummings' "Historical Catechism of the four Gospels and Acts of the Apostles."* I have been astonished, Mr. Editor, to find how grossly ignorant many professed

Christians are, among us, of the history of the Bible. They continue, all their life, ignorant of many of the most remarkable events mentioned in Holy Writ. They have been accustomed to read their Bible in so desultory a manner, that they know not what it does contain. I could wish that clergymen would use their influence to introduce this book into every family of their respective parishes; and likewise to urge it upon parents and guardians, to be assiduous in teaching those committed to their charge, the things which belong to their everlasting peace. I know this catechism has already been widely circulated in schools and academies; yet comparatively few have ever seen it. If it could be used generally, in schools and families, we might anticipate the happiest consequences. Children, being early instructed in the truth, would certainly be much more likely to receive it in the love of it, and so live a pious and godly life, and at death enter into the rest which is prepared for the people of God.

Q. R. S.

REVIEWS.

REVIEW OF DR. CHALMERS' DISCOURSES.

(Concluded from p. 253.)

WE now hasten to finish our analysis of the present volume. The *sixth* and last discourse of the astronomical series, is ON THE CONTEST FOR AN ASCENDANCY OVER MAN, AMONGST THE HIGHER ORDERS OF INTELLIGENCE; and is founded on Col. ii, 15. Having before descanted, with great force of thought and magnificence of diction, upon the knowledge which superior orders of beings have, of the "state and character of man, and of the anxiety which they feel for this apostate family, Dr. Chalmers proceeds to state the additional importance, derived to our world, from its being the actual theatre of a keen and ambitious contest amongst the upper orders of creation." This interesting fact he beautifully illustrates, by an apt allusion to the well-known principles of human nature. How often, to gain possession of a small territory, of no intrinsic value, have mighty emperors put forth all their resources? On how many such "fields of competition, have monarchs met and embarked for victory, all the pride of a country's talent, and all the flower and strength of a country's population? Now it certainly is not the *worth* of an islet, or a city, which calls forth such astonishing exertions.

"But the glory of nations is at stake; and the stirring spirit of emulation has got hold of the combatants; and thus amid all the insignificance which attaches to the material origin of the contest, do both the eagerness and extent of it, receive from the constitution of our nature, their most full and adequate explanation.

"Now, if this be also the principle of higher natures,—if, on the one hand, God be jealous of his honor, and on the other, there be proud and exalted spirits, who scowl defiance at him and at his monarchy—if, on the side of heaven, there be an angelic host rallying around the standard of loyalty, who flee with alacrity at the bidding of the Almighty, who are devoted to his glory, and feel a rejoicing interest in the evolution of his counsels; and if, on the side of hell, there be a sullen front of resistance, a hate and malice inextinguishable, an unquelled daring of revenge to baffle the wisdom of the Eternal, and to arrest the hand, and to defeat the purposes of Omnipotence—then let the material prize of victory be insignificant as it may, it is the victory in itself which upholds the impulse of this keen

and stimulated rivalry. If, by the sagacity of one infernal mind, a single planet has been seduced from its allegiance, and been brought under the ascendancy of him who is called in Scripture "the god of this world," and if the errand on which our Redeemer came, was to destroy the works of the devil—then let this planet have all the littleness which astronomy has assigned to it—call it what it is, one of the smaller islets which float on the ocean of vacancy; it has become the theatre of such a competition, as may have all the desires and all the energies of a divided universe embarked upon it. It involves in it other objects than the single recovery of our species. It decides higher questions. It stands linked with the supremacy of God, and will at length demonstrate the way in which he inflicts chastisement and overthrow upon all his enemies. I know not if our rebellious world be the only strong hold which Satan is possessed of; or if it be but the single post of an extended warfare, that is now going on between the powers of light and of darkness. But be it the one or the other, the parties are in array, and the spirit of the contest is in full energy, and the honor of mighty combatants is at stake; and let us therefore cease to wonder that our humble residence has been made the theatre of so busy an operation, or that the ambition of loftier natures has here put forth all its desire and all its strenuousness." pp. 199—201.

That there is, and has been from the moment of the apostacy, a mighty struggle going on, for a moral ascendancy over the hearts of men, is certain. The Scriptures contain innumerable allusions to this contest, besides many unequivocal declarations, relative to the skill and strength of the combatants, and the final issue of the struggle. On one side, the arch apostate, having seduced the first human pair from their allegiance, has ever since been exerting all his power, and practising all his wiles, in conjunction with the myriads of his angels, to make good his arrogant claim to the dominion of this world.

On the other side, the Captain of Salvation, came down from heaven to oppose this claim, and to restore the fallen to the love and favor of God. And what a struggle was that, when the lustre of the Godhead was obscured, and the strength of Omnipotence was mysteriously weighed down, under the infirmities of our nature; and when Satan singled out Immanuel, and dared him to the combat in the wilderness. How many of the Gospel miracles were direct infringements of the power and empire of a great spiritual rebellion. How did the Savior rejoice in spirit, in one of those precious seasons of gladness, which brightened the dark career of his humiliation, when he saw "Satan fall like lightning from heaven." How great was the rage of the adversary, when he entered the heart of Judas, and instigated him to betray his Master and his Friend.

"I know that I am treading on the confines of mystery. I cannot tell what the battle was that he fought. I cannot compute the terror or the strength of his enemies. I cannot say, for I have not been told, how it was that they stood in marshalled and hideous array against him:—nor can I measure how great the firm daring of his soul, when he tasted that cup in all its bitterness, which he prayed might pass away from him; when with the feeling that he was forsaken by his God, he trod the wine-press alone; when he entered single handed upon that dreary period of agony, and insult, and death, in which from the garden to the cross, he had to bear the burden of a world's atonement. I cannot speak in my own language, but I can say, in the language of the Bible, of the days and the nights of this great enterprise, that it was the season of the travail of his soul; that it was the hour and the power of darkness; that the work of our redemption was a work accompanied by the effort, and the violence, and the fury of a combat; by all the arduousness of a battle in its progress, and all the glories of a victory in its termination: and after he called out that it was finished, after he was loosed from the prison-house of the grave, after he had ascended up on high, he is said

to have made captivity captive; and to have spoiled principalities and powers; and to have seen his pleasure upon his enemies; and to have made a show of them openly.

"I will not affect a wisdom above that which is written, by fancying such details of this warfare as the Bible has not laid before me. But surely it is no more than being wise up to that which is written, to assert that in achieving the redemption of our world, a warfare had to be accomplished; that upon this subject there was among the higher provinces of creation, the keen and the animated conflict of opposing interests; that the result of it involved something grander and more affecting, than even the fate of this world's population; that it decided a question of rivalry between the righteous and everlasting Monarch of universal being, and the prince of a great and widely extended rebellion, of which I neither know how vast is the magnitude, nor how important and diversified are the bearings; and thus do we gather from this consideration, another distinct argument, helping us to explain, why on the salvation of our solitary species so much attention appears to have been concentrated, and so much energy appears to have been expended." pp. 207—209.

Nor is this mighty contest yet ended. "The prince of the power of the air, still worketh in the hearts of the children of disobedience; while on the other hand, the Holy Ghost is opposing this usurpation, and "calling men out of darkness into the marvellous light of the Gospel."

"But this wondrous contest will come to a close. Some will return to their loyalty, and others will keep by their rebellion; and, in the day of the winding up of the drama of this world's history, there will be made manifest to the myriads of the various orders of creation, both the mercy and the vindicated majesty of the Eternal. Oh! on that day how vain will this presumption of the Infidel astronomer appear, when the affairs of men come to be examined in the presence of an innumerable company; and beings of loftiest nature are seen to crowd around the judgment seat; and the Savior shall appear in our sky, with a celestial retinue, who have come with him from afar to witness all his doings, and to take a deep and solemn interest in all his dispensations; and the destiny of our species, whom the infidel would thus detach, in solitary insignificance, from the universe altogether, shall be found to merge and to mingle with higher destinies—the good to spend their eternity with angels—the bad to spend their eternity with angels;—the former to be re-admitted into the universal family of God's obedient worshippers—the latter to share in the everlasting pain and ignominy of the defeated hosts of the rebellious—the people of this planet to be implicated throughout the whole train of their never-ending history, with the higher ranks, and the more extended tribes of intelligence: And thus it is that the special administration we now live under, shall be seen to harmonize in its bearings, and to accord in its magnificence, with all that extent of nature and of her territories which modern science has unfolded.

We come now to the last discourse in this interesting volume, entitled **THE SLENDER INFLUENCE OF MERE TASTE AND SENSIBILITY IN MATTERS OF RELIGION.** Text, Ezek. xxxiii, 32. "And lo! thou art unto them a very lovely song, of one who hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not." This discourse is intended by Dr. C. as a sort of improvement, or application of his main subject; and most conclusively does he show, that men may enter with rapture and astonishment into the argument; may gather out of it a feast for the imagination, while the heart remains unsanctified. It is one thing to be charmed with sacred music and another to imbibe those holy feelings and desires, which it breathes upon the enraptured ear. It is one thing to be moved and overpowered by the eloquence of a popular preacher; to admire his

talents; to be fascinated with his manner:—but it is quite another thing, to be influenced to the exercise of faith and repentance; to a life of humble and holy obedience. In like manner, it is more than possible, for men of taste and sensibility, to be overpowered in view of the majesty and wisdom of God, as displayed in the starry heavens, and yet remain “enemies to him by wicked works.” But we have not room for even a hasty outline, of this eloquent appeal to the heart and conscience of the reader. A single extract must suffice.

“Think it not enough, that you carry in your bosom an expanding sense of the magnificence of creation. But pray for a subduing sense of the authority of the Creator. Think it not enough, that with the justness of a philosophical discernment, you have traced that boundary which hems in all the possibilities of human attainment, and have found that all beyond is a dark and fathomless unknown. But let this modesty of science be carried, as in consistency it ought, to the question of Revelation, and let all the antipathies of nature be schooled to acquiescence in the authentic testimonies of the Bible. Think it not enough, that you have looked with sensibility and wonder at the representation of God throned in immensity, yet combining with the vastness of his entire superintendence, a most thorough inspection into all the minute and countless diversities of existence. Think of your own heart as one of these diversities; and that he ponders all its tendencies; and has an eye upon all its movements; and marks all its waywardness; and, God of judgment as he is, records its every secret, and its every sin, in the book of his remembrance. Think it not enough, that you have been led to associate a grandeur with the salvation of the New Testament, when made to understand that it draws upon it the regards of an arrested universe. How is it arresting your own mind? What has been the earnestness of your personal regards towards it? And tell me, if all its faith, and all its repentance, and all its holiness are not disowned by you? Think it not enough, that you have felt a sentimental charm when angels were pictured to your fancy as beckoning you to their mansions, and anxiously looking to the every symptom of your grace and reformation. Oh! be constrained by the power of all this tenderness, and yield yourselves up in a practical obedience to the call of the Lord God merciful and gracious. Think it not enough, that you have shared for a moment in the deep and busy interest of that arduous conflict which is now going on for a moral ascendancy over the species. Remember that the conflict is for each of you individually; and let this alarm you into a watchfulness against the power of every temptation, and a cleaving dependance upon him through whom alone you will be more than conquerors. Above all, forget not, that while you only hear and are delighted, you are still under nature’s powerlessness, and nature’s condemnation—and that the foundation is not laid, the mighty and essential change is not accomplished, the transition from death unto life is not undergone, the saving faith is not formed, nor the passage taken from darkness to the marvellous light of the Gospel, till you are both hearers of the word and doers also. “For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straitway forgetteth what manner of man he was.”

Of Dr. Chalmers’ style and manner, our readers will be enabled to form a tolerably correct opinion, from the extracts which we have given. He certainly has a wonderful command of language, to express the vast conceptions of his mighty mind, in rich and varied magnificence. Almost every discourse reminds us of the three thousand changes of raiment, spangled with gold and precious stones, in Queen Elisabeth’s wardrobe. We are not acquainted with any living author, whose writings are more remarkable, at once for sublimity of thought, originality of manner, richness of fancy, and splendor and variety of imagery. Every page of these discourses bears the “image and super-

scription of Dr. Chalmers; though it is evident, we think, that he is a great reader and admirer of Jeremy Taylor. Like that distinguished writer of a former century, he manifests a great partiality for the copulative conjunction, for plural substantives, and for other words, ending with ss. The reader who wishes to amuse himself, with respect to the first mentioned point of resemblance, may compare pages 60, 65, 68, 72, &c. &c. with almost any five, or ten pages of Taylor's sermons. For the use of the plural and the ss, take the following specimens.

Taylor. *Restlessness, intractableness, handlings, assistances, constrainings, kindnesses, confidences, remembrances, unhandsomeness, diffidences, adherences.*

Chalmers. *Religiousness, invisibilities, complainings, visitations, workings, processes, announcements, plausibilities, correspondencies, possibilities, secresies, doings, regards, vastness, inexhaustibleness, populations, blissfulness, and awfulness.* These we cannot reckon among the higher beauties of either Taylor, or Chalmers.

Such discourses as the astronomical series now before us, cannot fail of being very extensively circulated, and they are peculiarly adapted, we think, to gain the attention of those speculative men, in Scotland and elsewhere, who would think it quite beneath them to spend a thought upon the arguments of an ordinary writer, in defence of the Sacred Volume.

After all, there is much in these discourses, to which a severe critic might undoubtedly object, and not without reason. In the first place, the author has not adhered so rigidly, as he insists that others should, to the inductive philosophy of his masters. He seems to take it for granted, that the stars are inhabited. This, it is true, he first presents in the shape of a strong probability; but as he advances, it seems in his mind to ripen into certainty, though we look in vain for his demonstrations.

In the next place, there is, in our opinion, much that is objectionable in the style. It wants grammatical correctness and rhetorical elegance. In the two first pages of the opening discourse, the tense is repeatedly changed contrary to the plainest rules of syntax. Such expressions as the following, which abound in this volume, are very far from being classical. *Every one position, every one doctrine, every one provision, &c.* "Infidelity looks one thing," &c. p. 88, is a singular expression. These, it is true, are minor faults, and they are almost lost in the blaze of genius and eloquence by which they are surrounded; but still they are faults, and as such, ought to be avoided; may we not add, are generally avoided, by writers much inferior to Dr. Chalmers.

CXIII. *A Practical View of Christian Education in its earliest stages.* By T. Babington, Esq. member of the British Parliament. First American from the third London edition. To which are added, translations of the Latin sentences. Boston: Cummings & Hilliard. 1818. pp. 196.

WHEN we took up the work before us, though with a favorable representation of its general character, we expected to find a compilation of the sentiments, if not the words of former writers on the same subject. So trite are the many maxims relating to education, and so often have

they been presented in a great variety of shapes, that a superficial mind might have doubted, whether any very important or original views could be taken in such a beaten field.

It is one, but not the only characteristic of genius, to entertain new thoughts on ordinary subjects. If it adopt some of the ideas of other men, such a flood of light is poured around them, that they seem to rise in a kind of bold relief from the original ground; or the aspect in which they are viewed is far more favorable to mental vision, than that in which they are seen on ordinary occasions. In the every-day business of life a common thought seen with perspicuity, and expressed with power, may be no less valuable than another which never before flitted across the human imagination.

That great numbers of parents have enough anxiety for their children; that they bestow on their education sufficient expense; that an abundant attention is devoted to exterior accomplishments; and that among the opulent classes there is no lack of time, of property, or instruction, in qualifying their offspring to fill stations in public offices, or the chambers of commerce,—are not points which we are disposed to agitate. Nor do we apprehend that the present state of society, or the understandings of our readers, renders such a discussion at all necessary. But after all that has been said, there are certain subjects connected with the discipline of children, which are ill understood, and shamefully neglected.

We have, indeed, long entertained the opinion, that the two extremes of barbarism and excessive refinement presented obstacles of nearly equal magnitude to the religious education of the young. The facts which produced, and still support, this opinion, have greatly multiplied in every department of our commerce with the world. It is perfectly well known, that the foolish maxims of fashionable society allow the parent to devote very little attention to the nurture of the child in its earliest years. If parental affection be not sufficient to command the exertions in the season of helpless infancy, we are not to expect much solicitude for its moral improvement at any subsequent period. Least of all, would such a parent trouble himself about the religious sentiments of his offspring. This unpardonable neglect is the subject of the first chapter in the little book before us; in which are noticed the “inadequate attention to religion in education, and some of its causes.”

“That those who despise religion should not wish the minds of their children to be imbued with it, is natural, and to be expected;—and that those, who, while they ostensibly acknowledge the value of religion, yet hold that the heart of man is naturally good; and that the evils which abound in the world may be ascribed to the prejudices of nurses, the reveries of enthusiasts, the craft of priests, and the tyranny of rulers; should deem religious education almost superfluous, is by no means surprising. However, such characters would slight all my admonitions, and therefore it is in vain to address them. Those whose attention I would solicit are decent and respectable parents, who wish to entertain those views of human nature, and of the duties of man, which the holy Scriptures exhibit. That such persons should venture to hope that their children will perform, in subsequent life, the duties they owe to God and their fellow-creatures, when little care has been taken to prepare them for this great work, is perfectly astonishing. Do we form such absurd expectations in other things? Does any man suppose that his son will be fit for any profession, or business, without substantial and persevering instruction? Does he venture to send him out into the world as a lawyer, a surgeon, or a tradesman, without a long preparation, expressly calculated to qualify

him for the line of life to which he is destined? And yet how many fathers expect their children to maintain the character of Christians, with very little appropriate education to lead them to conquer, through divine grace, their natural alienation from God, and to become new creatures under Christ their Savior." pp. 14, 15.

After contrasting the vigilance with which the child's progress is watched while at school, at the university, in studying a profession, with the cold regard or total neglect of his spiritual interests, the writer addresses some appropriate expostulations to the subjects of his remarks. He next mentions two or three of the causes of the lamentable defects in religious discipline. The first cause is found in the conduct of those parents who, "though they may have a great respect for religion, are not truly religious."

"If they do not consider Christianity as the pearl of great price; if in practice they make it rather the handmaid of their worldly interests and pleasures, than the unrivalled empress of their hearts, and the sovereign guide of their actions; if this is *practically* the estimation in which they hold it, of course, they will give it but a second, a third, or a fourth place among the objects on which their view is fixed in the education of their children. If in their passage through life, they do not *in fact*, (whatever they may hold in theory) sacrifice their own profit, or pleasure, or reputation at the shrine of Religion, when these cannot be secured without some dereliction of duty, it must be expected that "whatever they may profess as to their plans of education, they will *in fact* attend more to the worldly advancement, or pleasure, or reputation of their children, than to their progress in vital Christianity." pp. 19, 20.

The other causes are seen in the conduct of those upright Christians whose efforts in the work of Christian education are feeble, from their having adopted partial or erroneous views of religious truth. Some of the notions of these parents we give in the words of the author.

"Some parents of a truly Christian character are of opinion, that although the instruction of the head is in a good measure left to man, God vindicates to himself in a peculiar manner the empire of the heart, and carries on the work of conversion in his own way. They therefore regard human endeavours to lead the hearts of the young to God as, (to say the least,) of very doubtful efficacy; and perhaps look with some jealousy on a very sedulous use of means for the attainment of this object, as a disposition to *depend* on means, rather than on the power or mercy of God. They hope, that if they preserve their children, as far as may be, from the contamination of the world, make them well acquainted with the Christian doctrine, and use them to a regular attendance on religious ordinances, He will hear the earnest prayers offered up for them, and in His good time work on their affections, and bring them to himself. These sentiments, in which there is a specious mixture of truth and error, are accompanied by Christian graces and habits which have a powerful tendency to counteract their practical effects. Parents who are wanting in sedulous attention to their children, are often very strict in the examination of themselves, and eminent for tenderness of conscience, for hatred of sin, for love of holiness, and for adorning the Gospel of their Savior, by presenting in themselves no dubious image of that mind which shone forth in him. By an attentive observer, however, the operation of the foregoing opinions will not unfrequently be distinctly traced; and in whatever degree they operate, their tendency must be to weaken, if not to paralyze, parental exertions. The hearts and the habits of the rising generation will not be watched with due solicitude, and evils will not be checked and anticipated, nor promising appearances cherished with that wakeful and unremitting anxiety, which the incalculable importance of education demands. Nature, with its corruptions will be allowed to gather strength, and grace, if assisted, will be feebly assisted, by parental co-operation, (a co-operation which must itself also be altogether the fruit of grace,)

till the little victims of this false system contract a most pernicious and fatal habit of hearing and repeating religious truths with indifference, and sometimes, perhaps, are in nearly as bad a state as the offspring of irreligious parents." pp. 21, 22.

As Mr. Babington is an advocate for systematic endeavors in every department of the work of education, his work bears the marks of method and judicious arrangement. Accordingly, he has divided the state of childhood into several periods. The first of these comprises the time from early infancy till the child begins to read. After mentioning the erroneous opinion "that the child, during this period, is supposed to be in a kind of irrational state, which will scarcely admit of moral discipline," and the foolish and mischievous gratifications, the deceits, and inducements to revenge which are placed before it, Mr. B. thus proceeds,

"What is the true character and tendency of this course of proceeding? It unquestionably fosters those seeds of evil which abound in our nature. Is man naturally self-indulgent? What then must be the effect of a studied system of indulgence? Is he impatient, and passionate, and vindictive? How greatly must these dispositions be cherished by not only permitting but encouraging their gratification! Is he disposed, when in pursuit of favourite objects, to be little scrupulous with respect to violations of plain dealing truth? The artifices to which nurses and female relations resort would almost create such a disposition, were it not originally in his bosom. With what eyes then must the Almighty look upon such a course of proceeding! It would be trifling with my readers to pursue this topic any farther." p. 30.

The following observations show that the author had not been a careless spectator of the conduct of children.

"In conveying instruction it is a most important point for the parent always to bear in mind, that far more may be done by exciting the sympathy of the child, than by appealing to its reason. Things indeed should always be presented to it in the garb of truth and good sense; but unless its feelings are in unison with its convictions, it may be perfectly persuaded of truths, without being influenced by them in practice. And how are the appropriate feelings to be excited in its bosom? Chiefly by the feelings of the parent being in unison with the subject on which he speaks. Is he dwelling on the greatness of God, or on his all-seeing eye, or on his eternity, or on his glory? Let his own heart harmonize with his lofty theme, and probably the right string in that of his child will vibrate. Is he describing the divine love, and tenderness, and mercy, especially as exemplified in Jesus Christ? If his own feelings are impressed by the picture he presents, those of his child are not likely to be altogether unmoved. But reverse the case as to the parent, and what is to be expected from the child? Who can be so absurd as to hope, that, when religious truths are taught as the schoolmaster teaches the grammar, good impressions will be made on the heart? Do we see, in fact, that when the Catechism is so taught, any such impression is made? Step into a village school, where that excellent compendium of our holy religion has been learnt merely as a task, and you will find the children as little affected by its truths, (even if they understand it,) as they are by the lessons of their spelling-book. One would think that they conceived it pointed out the high privileges and sacred duties of the inhabitants of the moon, and that they had nothing to do with it, but to get it by heart." pp. 36, 37.

Of the third chapter in the work before us our readers may form some idea, from an enumeration of the several subjects of it. These are directions on the following points, viz. "Parents to guard against faults in the presence of their children." "Children not to be made playthings." "The child's good, and not the parent's ease to be the

object." "Guard against a child's artifices." "The heart to be had in view, rather than the outward act." "Study consistency of system." "Intercourse with children." "Freedom of conversation." "Study of character." "Personal exertion."

In most of the books written for the direction of instructors and guardians, too little notice is taken of those early stages of life, which we have long supposed the most important, because then are made those powerful impressions upon the affections, which form the permanent features of the character. We regard as no small recommendation of the work before us, that it has avoided the fault in question, and assigned to the morning of existence, and the unfolding of the faculties, their true importance. Our readers may be willing to know Mr. B.'s sentiments concerning that portion of childhood which he denominates the "period between a child's beginning to read and going to school."

"That wondrous being man, displaying so many marks of his high origin, as well as of his deplorable fall; whose astonishing progress in knowledge, when his powers are cultivated, and whose more astonishing capabilities of knowledge, clearly point him out as destined to a more exalted state of being; and whose no less astonishing progress in good or in evil, and further capabilities of both according to the course he takes, afford clear indications that the future state will be one of righteous retribution, eminently blessed or eminently wretched;—that wondrous being at an early age receives impressions which sink deep into his as yet soft and yielding nature, and acquires habits which take such a firm hold of that nature, as almost to become part of it. With what anxious care then, should this spring time of life be employed in preparations for the future harvest! If there be not a harvest of good, there must be one of evil. The heavenly sickle will most assuredly, in due time, reap either the one or the other: and then with what unspeakable joy or grief will parents look back on their conduct towards their offspring during the years of early childhood!" pp. 65, 66.

From the fact that boys are often sent from their home at a tender age, to acquire that knowledge, which the father is incompetent or unwilling to communicate, Mr. B. urges the necessity of close application at this season, to form good habits, and implant good principles, before they shall quit the parental roof. He does not forget that a child thus sent amidst the blasting contagion of evil example, is, without a protector or a monitor, exposed to continual danger. What language can forcibly enough describe this danger: when the poor child, possessing the bias of a corrupt nature, is thrust from the side and beyond the reach of those whom Providence appointed his natural guardians? Contending with such powerful temptations and possessing such feeble means of resistance, if he finally escape perdition, it can be only by a miracle of divine mercy.

But perhaps had the boy always remained at home, his condition might have been very little improved. The imperious calls of business, the hindrances of company, and incessant revolution in the giddy circles of pleasure, as effectually exclude the lessons of religious instruction, as if an ocean rolled between the pupil and the teacher.

Having shown the importance of the closest attention to habits and moral discipline, and the superior value of religion, not only in relation to the future, but the present life, some remarks are interspersed on the comparative value of those departments of juvenile tuition, in which all are supposed to be more or less engaged. A proper notice is taken of books, and the initiatory modes of instruction.

"With respect to books of a strictly religious description, some further remarks are necessary. In using such books, care should be taken to keep their *great* object constantly in view. It would be a desecration of the awful subject to use a book of this kind entirely, or even principally, for the purpose of teaching a child to read. Such a proceeding would be like employing a church for some common worldly purpose. It is of high importance that religion should always wear her holy garb, and that the youthful mind should never approach her but with the sentiments which she ought to inspire. Whatever tends to dissociate her from such sentiments; to habituate children to hear her truths, or use her language without such sentiments, does them an injury which it may be very difficult to repair. To speak of God, his word, or his will, without reverence, is, I conceive, repugnant to the spirit of the Third Commandment, and therefore a breach of it: and that reverence will not be maintained, if books on such subjects are taken up when religious improvement is not the leading object." pp. 78, 79.

It has often astonished some contemplative minds, that parents professing and seriously believing the doctrines of Christianity, should so little regard them in the discipline of their families. Many, who on most occasions furnish good evidence of piety, seem here to seek no other rule of action than the easy maxims of fashionable life. Their children are taught to dress as extravagantly, to pursue amusements as eagerly, and to fix as exorbitant a value on the applause of the world, as those who acknowledge no higher principle of action. The sentiments which children are taught to entertain, are but miserably adapted to prepare them for a life of self-denial, or practical benevolence.

In the fifth chapter are some valuable reflections on the following subjects. "Obedience; regularity; attention; patience; alacrity." The happy fruits of these qualities are impressively, but concisely, exhibited, at the same time that parents are reminded, that they must expect failures, and advised of the proper manner of sustaining them.

After enumerating the several objects to be kept in view in training the child for heaven, the author proceeds to notice the means for their attainment. In this place he comes to the long controverted question respecting *rewards and punishments*. Although he does not formally analyze the theories of his predecessors, nor introduce a new hypothesis of his own imagination; yet in justice we must say, that, in our opinion, he touches the subject with the hand of a master. To give a fair exposition of Mr. B.'s sentiments on this topic, we should necessarily transcribe the whole of his sixth chapter. We prefer sending our readers to the work for a full examination.

Although we think few instances can be found of such constant docility and obedience, as to render punishment wholly unnecessary; still we declare without hesitation, that in the compass of our own observation not less injurious effects have followed from its too frequent application, than from the opposite extreme. Some of the most deplorable instances of perverseness we have ever known, were clearly produced by frequent and injudicious chastisement, inflicted by the parent in the worst temper, and without any consideration of the degree of criminality in the offender.

In continuation are some pertinent remarks on the influence of example on the human mind, and particularly on that of children. Mr. B. next examines the subject of *emulation*; the evils of exciting it in the bosoms of children, and considers it the fruitful source of the unhallowed passions of "jealousy and envy, of pride and contention."

Although we are not prepared to join in his strictures on the systems of Messrs. Bell and Lancaster, still, we doubt not that the greatest caution is requisite in employing so powerful an engine, and that, in the hands of an irreligious instructor, it would be likely to produce incalculable evil. In connexion with the subject of emulation a very commendable notice is taken of the "effect of personal character of parents" and a forcible exhibition of the imperious necessity of having such character and example correspond with his instructions. In the sequel are some notices of the great mischiefs of *deceit*, in the conduct of children, from which our readers may like to see one or two sentiments.

"I select this vice not because it is pre-eminent in enormity, but because it cherishes all other vices by opposing itself to the means employed for their removal. By the secrecy in which it delights, and the veil which it casts over the character, it prevents evils from being clearly discovered; and by assuming a fair appearance of repentance when they are detected; and sometimes even when they exist in great malignity, by making a specious show of the opposite virtues, it baffles the endeavors of relations to remove them, and completely shuts out genuine repentance and reformation. While other vices predominate in the soul, there are often recurrences of deep remorse and earnest prayer, and of very considerable exertions to conquer them;—but deceit usually stifles mental pangs, lulls the soul into a fatal apathy, and employs all those energies in riveting its chains which ought to be exerted for its deliverance." p. 139

From the eighth chapter we must content ourselves with barely noticing its several subjects. These are the following: viz. "Attention to children when not at their lessons; amusements; behavior to each other; quarrels; a domineering or teasing spirit; selfishness and jealousy; conduct of the two sexes to each other; domestic effects in well and ill educated families contrasted; acquaintance; familiarity with servants."

In the ninth and closing chapter, our author has thrown together some very useful reflections on the value of moderate habits, their happy influence on the character, and their necessary connexion with that greatness and elevation of mind, without which little can be expected from a being so weak and unstable as man. Particular examples are not given. On this point, however, did our limits allow, it would be easy to enlarge. We might call on those who have long turned the pages, and treasured the lessons of history; those whom a long life and an extensive commerce with mankind have carried over a broad space of the thorny wilderness of human character, to testify, how small is the number of the pampered sons of indulgence, whom they have seen to undertake any magnanimous enterprize for the benefit of the species; how few have attained that best of all distinctions,—the appellation of "*servants of the living God*."

On the subject of prayer the writer has not forgotten "what is perhaps of still more importance,—the preparation for prayer;" and strongly shows the necessity of employing a proper time, and using suitable means for abstracting the attention of children from worldly objects, before they are permitted to address their Maker and Redeemer. The duty of self-examination is also enforced with considerable energy, and exhibited as the indispensable pre-requisite in every address to the throne of grace.

Of the execution of the work, it is not perhaps necessary, after the extracts we have given, to offer any remarks. Our readers have before them sufficient materials for forming their own opinions. Nor do we deem ourselves holden to offer any excuse for the length of an article so disproportionate to the size of this little book. Were any such apology necessary, it might be found in the importance of the subject.

MISCELLANEOUS.

EXTRACTS FROM THE DIARY OF THE REV. COTTON MATHER.

(Continued from page 210.)

July 8th 1712. 4. *Good Devised.* Inasmuch as the glorious Lord has wondrously taken off the fetters that were once upon my speech, and employed me, though I was once a great stammerer, in more speeches than almost any man in the land; I owe something extraordinary by way of gratitude unto him, who has done this wonderful thing. I have often thought that it would be worth the while for me to write a little book for *stammerers*; directing them what holy improvement they shall make of their infirmity, and how they should behave themselves under it. They are a numerous generation in the world.

5 G. D. Though my relation to the College be a very imperfect thing, yet I would look on that, in conjunction with other considerations, as obliging me to do all I can for the welfare of it. Among other thoughts this way; I now think that I will cultivate an acquaintance with the principal scholars, and by their means fill the College with such books as may convey much of the salt of truth and piety among the students there.

6 G. D. There is a poor woman of our church, who has a very wicked husband; and by sickness, to which his wicked carriage has contributed, her condition is indeed full of poverty and misery. I will take all due care for the relief of this object.

7 G. D. O the sweet mystery of going to God as my Father, and crying, *Abba Father*; I would penetrate further into it than ever I have done, and put it into practice with the most lively strains of the most evangelical piety, and then commend it unto the people of God.

Saturday, 11th. This day I endeavored it. I set apart this day for prayer with fasting, in secret before the Lord. I did this day, though the chief of sinners, go to the great God as to my father; encouraged by the relation which my lovely Jesus bears unto him, and my assurance that the choice and wish of my soul is, to be found among the people of the blessed Jesus. The occasions and petitions for this day were such as were usual with me in relation to my ministry, and my family, and the distressed condition of the people of God at home and abroad. But one very particular intention was, to prepare for whatever tidings may be coming to me from the other side of the water; that I might submit patiently and cheerfully to whatever disappointments and humiliations may be ordered for me, and glorify the justice, and wisdom, and faithfulness of the Lord in them all. That yet I may have such things arrive unto me, as may encourage

me in the service of the Lord, and fortify me in my poor essays to do good in the world.

1 G. D. Intending this week, if the Lord please, a meeting of the brethren of the church, I would make it an opportunity to speak such things as may sweeten their affections to one another, and beget a due temper in them, and make them sensible of the duty they owe unto the Lord, and to one another.

Lord's Day, August 12. My principal endeavor at the table of the Lord was to express the spirit of adoption in the Abba Father of Christianity; and in consideration of the great God as our Father, and to love and praise the glorious Jesus, who brings his people unto such a dignity.

2 G. D. That my father may be made easy in his old age, I would assist a wise and kind conduct of the church towards him—and that all possible encouragements from the church be continued unto him and his family.

4 G. D. I propose to do some good at *Woburn*, and the neighborhood, by giving the people a lecture there. Which this day (August 15,) I endeavored, and the Lord graciously smiled upon me in my journey, and in my service.

5 G. D. Certain people neglect the public worship of God. I would this evening procure the society to take notice of them, and of some other offenders. And in the society, as also unto the ministers, I would communicate such a view of the awful prospect of things at this day, as may quicken their supplications.

6 G. D. I would endeavor a generous present unto our worthy friend, *Mr. M-Nish*, on *Long Island*, who has met with difficulties and discouragements, and also been at some expenses for the public service.

7 G. D. There is a dismal prospect before us, and God only knows what share this poor country may have in the calamities which threaten to overwhelm a wicked world. God calls me to more than ordinary methods, that I may be hidden in the day of these calamities, and assist his people also to get into their hiding places. I would, therefore, more than ever, make this an article of importunate supplications, and study and follow those other methods of piety, which have the promise of preservation annexed unto them.

1 G. D. Having a catalogue of the communicants in my flock, I would sometimes go over it, and in doing so I would think what may be the special points of Christianity which each person may need most of all to be advised of; and when I have opportunity, I would most insist on those points in my conversation with them.

Lord's Day, August 19. Besides the other devotions of the day, I did in my study pray for every one of my church, each of them distinctly by name, and besought the most suitable blessings that I could think of asking heaven to bestow upon them.

2 G. D. Whenever I give any thing unto my children, upon their desire or without it, whether it be money or any thing else that may be grateful to them, I would always let fall a maxim of piety, and signify to them, that, if they will believe and practise that maxim, it will be of much more worth and use unto them, than that little thing which I now bestow upon them.

August 21. This day was kept with the people of *Newtown* as a day of prayer, to obtain the conduct and blessing of God in their choice of a new minister. I had a very comfortable journey out and home, and enjoyed a mighty presence of the glorious Lord with me, in the services of the day.

4 G. D. There are some churches much out of order, for whose welfare I must, as I have opportunity, concern myself. Especially that at *Woodbridge*, from which I am sent unto.

5 G. D. The ministers of this town shall join with me in writing a letter, as well as in making a present, to *Mr. M^rNish*, to hearten him.

6 G. D. There is a good, and a very poor, woman of *Cambridge*, who often visits my family, and encounters with difficulties and necessities. I will dispense relief unto her.

7 G. D. I will this day study a dissertation on *holy purity*, and with unutterable groans press after a conformity to it.

I gave it in a sermon on Psalm xix, 8.

1 G. D. The time of the year is coming on wherein the poor of the flock will need more than ordinary care and charity, that they may be provided for. I would endeavor both publicly and privately to blow up the flame.

2 G. D. My maid-servant must be called upon to give all diligence, that she make her calling and election sure. With my admonitions I will put a proper book into her hands.

4 G. D. I am advised of a combination among the people of God in England, to set apart one hour extraordinary every week, that they may, each one in his closet, cry to God for his appearing to deliver his church from the danger now threatening it. I would set forward a motion of this nature, among the people of God in this country. It may be attended with wondrous consequences. And, particularly, would I recommend and prosecute this proposal in our society.

7 G. D. Besides what I do in my other supplications, I have thought of setting apart an hour extraordinary about eight o'clock every Tuesday morning, to represent before the Lord the condition of his church at this day in the world, and solicit for his appearance to do wonderful things, to rescue his people out of their threatening circumstances. By such an exercise I shall not only prove myself a living member of the body of our Savior; but I shall befriend all the intentions of piety in my heart and life. It must need leave a saving impression on my spirit, and it will also qualify me the more for those public prayers wherein I am to go before the people of God.

1 G. D. My catechising exercise will furnish me with notable opportunities to instil documents of piety into the minds of the rising generation. I would mightily consider what may be most necessary and seasonable.

2 G. D. It is time for me to instruct my son in the methods of usefulness. I will instruct him how to do good every day; and in my conversation with him in the evening, I will often inquire of him what good he has done.

3 G. D. I would aid my brother-in-law the minister of *Roxbury* in several holy designs; but very particularly to procure among the

more pious people of his flock, the purpose of extraordinary prayer every Tuesday morning.

6 G. D. In my catechising exercise, (at which this week I had near one hundred and fifty lads,) I would find out what lad is able to read, but so poor that his parents cannot well furnish him; and I would bestow a Bible upon such a child.

7 G. D. There is an error in my conversation. I allow too much of my evening time to the visits of my neighbors. The time would be more fruitfully spent in my study, in acquiring those treasures which may furnish and enrich me for my many services. I would, accordingly, endeavor a reformation of this error, and be more sparing in my visits than formerly.

ON SLANDER.

Extracted from Saurin.

SLANDER is a vice impure in its source, dangerous in its effects, general in its influence, irreparable in its consequences; a vice that strikes at once three mortal blows; it wounds him who commits it, him against whom it is committed, and him who sees it committed. It is tolerated in society only because every one has an invincible inclination to commit it. Examine this place on this article. Are not your slanders famous even in distant climes? Do not strangers and travellers observe your propensity to this vice? Are not many of you cruelly attentive to the conduct of your neighbors, and always asking, Where is he? Whence does he come? What is he about? What are his opinions? Have you no pleasure in discovering people's imperfections? Does not malice publish some vices which charity ought to conceal? Are no tales invented? none enlarged. No calumnies added? Are not the characters of the most respectable persons attacked, heads of families, magistrates and ministers.

Slander and calumny are a defect of conversation, and the law which the apostle imposes on us is a seasoning of charity. I freely acknowledge, my brethren, that I cannot enter on this article without losing that moderation of temper, which is necessary to a preacher who would treat the subject properly. Whether it be weakness of mind or self-interest, or whether it be the enormous lengths to which you practice this vice in this place, too much practiced alas, every where, or whatever be the cause, I can scarcely retain my temper; for I feel myself at once ready to confound instruction with reproof. Is there any character among you so respectable, any intention so innocent, any conduct so irreproachable, any piety so conspicuous, as to escape the cruelty of your calumniating conversations?

What shall I say to you my brethren, I wish I knew how to collect the substance of many discourses into this one article. I would endeavor to exhibit calumny in one small portrait, at which you might continually look, and which might perpetually inspire you with holy horror.

1. Consider this vice in its source. Sometimes it proceeds from littleness of mind, for there are people who cannot converse; they neither understand religion or government, arts or sciences, and their conver-

sation would languish and die away, were not the void filled up with a detail of the real imperfections of their neighbors, or of others which the most cruel malignity ascribes to them, and the number of these always far surpasses that of real defects. Sometimes it comes from pride. People wish to be superior to their neighbors, and not having the noble courage to rise above them by the practise of more virtue, they endeavor to sink them by slanderous conversation. Sometimes envy is the source. There are persons who place their happiness in the misery of others. A neighbor's prosperity shocks them, his reputation wounds them, and his rest is their torment. Sometimes a guilty conscience generates slander. Bad men fear the public eye should discover and fix on their own crimes, and they try to prevent this misfortune, by artfully turning the attention of spectators from themselves to the vices of their fellow citizens.

2. Consider the fatal consequences of slander. Judge of the hearts of others by your own. What makes one man invent a calumny, induces another to receive and publish it. As soon as ever the voice of slander is heard, a thousand echoes repeat it, and publish vices, which your want of charity or excess of injustice attributed to your neighbor. What renders this more deplorable is the usual readiness of mankind to give credit to calumny; a readiness on the one part to utter a calumny, and on the other to believe it, overwhelm a neighbor with all the misery of defamation.

3. Consider the duties which they who commit this crime bind themselves to perform, duties so hard that some would rather die than perform them, and yet duties so indispensable, that no man can expect either favor or forgiveness who neglects the discharge of them. The first law we impose on a man who hath unjustly acquired the property of a neighbor is to restore it. The first law we impose on a man who hath injured the reputation of another is to repair it. There is a restitution of honor as well as of fortune. Which of you now that hath dealt in slander, dare form the just and generous resolution of going from house to house to publish his retractions? Who is there among you that by committing this sin, does not hazard all his own reputation?

4. Consider how extremely opposite this sin is to the law of charity. You know the whole religion of Jesus Christ tends to love. The precepts he gave, the doctrines he taught, the worship he prescribed, the ordinances he instituted, the whole Gospel is the breath of love. But what can be more incompatible with love than slander? Consequently, who less deserves the name of Christian than a slanderer?

5. Consider how many different forms calumny assumes. In general, all the world agree, it is one of the most hateful vices; yet it is curious to see the persons who declaim most loudly against the crime, practise it themselves. All the world condemn it, and all the world slide into the practice of it. The reputation of our neighbor is injured not only by tales studied and set; but an air, a smile, a look, an affected abruptness, even silence are envenomed darts shot at the same mark; and it will be impossible for us to avoid falling into the temptation of committing this crime, unless we keep a perpetual watch.

6. Various are the illusions and numberless the pretexts of which people avail themselves, in order to conceal from themselves the tur-

pititude of this crime. One pretends he said nothing but the truth; as if charity did not oblige us to conceal the real vices of a neighbor, as well as not, to attribute to him fanciful ones. Another justifies his conduct by pretending, that he is animated not by hatred but by equity; as if God had appointed every individual to exercise vengeance, and to be an executioner of his judgment; as if, supposing the allegation true, a man does not sin against his own principles, (for he pretends equity) when he shews his neighbor in an unfavorable point of view, by publishing his imperfections and concealing his virtues.—Another excuses himself by saying, that as the affair was public, he might surely be permitted to mention it; as if charity was never violated except by discovering unknown vices; as if men were not forbidden to relish that malicious pleasure, which arises from talking over the known imperfections of their neighbors.

For the Panoplist.

METHOD OF STUDYING SCRIPTURE BIOGRAPHY.

1. In reading the Bible, let special attention be paid to the biographical parts of it.

2. Enter in a book kept for the purpose, the names of those persons whose history and character are given in Scripture.

3. In connexion with the name of an individual, make references to all the places where that individual is mentioned.

4. Either commit to memory the places referred to, copy them or read them, till they leave a very distant and permanent impression on the memory.

5. Consult Scott on the places referred to, and read Hunter's Lectures and such other valuable works as treat of Scripture biography.

6. Write the biography of interesting Scripture characters. Such a biography may profitably embrace three parts, 1. The history of the individual. 2. The traits of character developed by that history.—3. The instruction and practical uses of the history.

Finally, imitate the good and avoid the bad traits of character you may discover.

F.

For the Panoplist.

ON INDEPENDENCE.

"Blest are those,
Whose blood and judgment are so well co-mingled,
'That they are not a pipe for fortune's finger,
'To sound what stop she please."

WERE the practice of virtue as easy as the applause of it, it would be a cheap commodity, because a very common one. But I am inclined to think that the two seldom go together: I often hear men praising certain principles, or rather the names of principles, when after a short acquaintance they show plainly enough, that nothing is more distant from their possession than these themes of their eulogy.

Among other subjects a very frequent one is dignity of character, or independence. A truly independent man I love, and honor; and if

required to name some of the brightest examples of human excellence which Providence has thrown in my way in a depraved world, I should immediately point to some few remarkable for firmness and unyielding perseverance in a good cause, whose merits they had coolly and thoroughly examined, and for whose advancement they had made the sacrifice of their ease, their property, and often of their reputation.

But I sometimes see a pretender to independence with not a single genuine feature of the character. He is obstinate, and determined at all events never to give up an opinion, or relinquish a habit. This, he supposes, constitutes the independent man. The mischievous monkey, neither to be restrained by management, nor won by kindness—or the sulky and unmanageable mule, might as well merit the appellation.

It is, perhaps, a difficult question, to decide precisely how far our respect for human opinion should be allowed to influence our conduct. It is not contended here, that no regard is to be had to the judgment of others; but that in using the knowledge which they have acquired, receiving the assistance of their opinion in forming our own, we do not become the slaves of their notions, and blindly follow wherever they choose to lead.

How often have I seen men of high pretensions to independence in their religious sentiments, and who would repel with indignation the smallest suspicion of being influenced by the arbitrary assertions of a superior; while with half an eye any one but themselves can observe, that they are the most obsequious of all men in their articles of belief; and that no pack-horse ever more closely pursued its way according to the will of a master, than they obey the impulse of the popular current, or the creed of a dictator.

Z. Y.

For the Panoplist.

ON THE CHARACTER OF INSTRUCTORS.

Mr. Editor,

It is very common for us, when in company with Christian friends, to hear them exclaim, Something must be done towards sending the Gospel to the destitute and unenlightened. I will readily join with them in wishing that something may be done, not only towards christianizing them, but also, rendering effectual the principles of religion already believed among ourselves.

To accomplish so desirable an end, I would propose to begin with the young. At this interesting period of life, the mind is more easily formed to impressions of virtue and religion, than when it has been long habituated to vice and impiety. I shall confine my remarks principally to the selection of the instructors of children and youth.

Schools and school-masters are so common, that every decent neighborhood is supplied with the former, and almost every house can furnish the latter. I would not be understood to intimate, that schools and teachers are of little importance, nor that their present increased number is injurious to the education of children; but I would be understood to mean, that I firmly believe those who employ teachers, are not sufficiently careful to whom they intrust the instruction of their children. They decide too hastily and bargain too soon with candidates

pitute of this crime. One pretends he said nothing but the truth; as if charity did not oblige us to conceal the real vices of a neighbor, as well as not, to attribute to him fanciful ones. Another justifies his conduct by pretending, that he is animated not by hatred but by equity; as if God had appointed every individual to exercise vengeance, and to be an executioner of his judgment; as if, supposing the allegation true, a man does not sin against his own principles, (for he pretends equity) when he shews his neighbor in an unfavorable point of view, by publishing his imperfections and concealing his virtues.— Another excuses himself by saying, that as the affair was public, he might surely be permitted to mention it; as if charity was never violated except by discovering unknown vices; as if men were not forbidden to relish that malicious pleasure, which arises from talking over the known imperfections of their neighbors.

For the Panoplist.

METHOD OF STUDYING SCRIPTURE BIOGRAPHY.

1. In reading the Bible, let special attention be paid to the biographical parts of it.
2. Enter in a book kept for the purpose, the names of those persons whose history and character are given in Scripture.
3. In connexion with the name of an individual, make references to all the places where that individual is mentioned.
4. Either commit to memory the places referred to, copy them or read them, till they leave a very distant and permanent impression on the memory.
5. Consult Scott on the places referred to, and read Hunter's Lectures and such other valuable works as treat of Scripture biography.
6. Write the biography of interesting Scripture characters. Such a biography may profitably embrace three parts, 1. The history of the individual. 2. The traits of character developed by that history.— 3. The instruction and practical uses of the history.

Finally, imitate the good and avoid the bad traits of character you may discover.

F.

For the Panoplist.

ON INDEPENDENCE.

"Blest are those,
Whose blood and judgment are so well co-mingled,
That they are not a pipe for fortune's finger,
To sound what stop she please."

WERE the practice of virtue as easy as the applause of it, it would be a cheap commodity, because a very common one. But I am inclined to think that the two seldom go together: I often hear men praising certain principles, or rather the names of principles, when after a short acquaintance they show plainly enough, that nothing is more distant from their possession than these themes of their eulogy.

Among other subjects a very frequent one is dignity of character, or independence. A truly independent man I love, and honor; and if

required to name some of the brightest examples of human excellence which Providence has thrown in my way in a depraved world, I should immediately point to some few remarkable for firmness and unyielding perseverance in a good cause, whose merits they had coolly and thoroughly examined, and for whose advancement they had made the sacrifice of their ease, their property, and often of their reputation.

But I sometimes see a pretender to independence with not a single genuine feature of the character. He is obstinate, and determined at all events never to give up an opinion, or relinquish a habit. This, he supposes, constitutes the independent man. The mischievous monkey, neither to be restrained by management, nor won by kindness—or the sulky and unmanageable mule, might as well merit the appellation.

It is, perhaps, a difficult question, to decide precisely how far our respect for human opinion should be allowed to influence our conduct. It is not contended here, that no regard is to be had to the judgment of others; but that in using the knowledge which they have acquired, receiving the assistance of their opinion in forming our own, we do not become the slaves of their notions, and blindly follow wherever they choose to lead.

How often have I seen men of high pretensions to independence in their religious sentiments, and who would repel with indignation the smallest suspicion of being influenced by the arbitrary assertions of a superior; while with half an eye any one but themselves can observe, that they are the most obsequious of all men in their articles of belief; and that no pack-horse ever more closely pursued its way according to the will of a master, than they obey the impulse of the popular current, or the creed of a dictator.

Z. Y.

For the Panoplist.

ON THE CHARACTER OF INSTRUCTORS.

Mr. Editor,

It is very common for us, when in company with Christian friends, to hear them exclaim, Something must be done towards sending the Gospel to the destitute and unenlightened. I will readily join with them in wishing that something may be done, not only towards christianizing them, but also, rendering effectual the principles of religion already believed among ourselves.

To accomplish so desirable an end, I would propose to begin with the young. At this interesting period of life, the mind is more easily formed to impressions of virtue and religion, than when it has been long habituated to vice and impiety. I shall confine my remarks principally to the selection of the instructors of children and youth.

Schools and school-masters are so common, that every decent neighborhood is supplied with the former, and almost every house can furnish the latter. I would not be understood to intimate, that schools and teachers are of little importance, nor that their present increased number is injurious to the education of children; but I would be understood to mean, that I firmly believe those who employ teachers, are not sufficiently careful to whom they intrust the instruction of their children. They decide too hastily and bargain too soon with candidates

for the office of instructors. When a decently clad and glibly spoken youth presents himself to a school-committee, proposals are soon made, which are readily accepted; perhaps not even a recommendation, or a certificate is required, and if required, it is most commonly obtained of a friend to the candidate, who is known to want the employment. When a teacher is thus engaged, how often does he prove to be an irreligious, and even profane and immoral man; one who seeks rather the compensation of his services, than the real interest and welfare of his scholars.

The moral and religious character of a school-master is of the first importance. The most extensive learning will not constitute a good instructor, if he be an immoral, irreligious, man. He must exemplify by his practice, the purity of his morals, and his sacred regard to the dictates of religion. A good instructor will be impressed with the greatness of the work, as well as the importance of the trust committed to him. He realizes that he has the care of a little band of immortals, preparing for usefulness in this life, and desirous of happiness in a future. A more interesting employment cannot be assigned to man. The instructor fits them for usefulness and respectability in mature age, and, if I may be allowed the expression, he is in some humble degree, the means of fitting them for heaven.

The good teacher feels his inadequacy to so responsible an undertaking, and daily asks divine assistance for himself, and implores the blessing of heaven upon his school, both in presence of his scholars, and when he retires to his closet to pray and to enjoy secret communion with his God. He fervently commends them to his guidance and parental care. Believing that he must give a strict and solemn account at the "judgment seat of Christ" for this part of his stewardship, he endeavors to instil into the minds of his pupils the importance of early piety, and of early seeking an interest in Christ, that he may come to the bar of God, surrounded with those, whom he had instructed in the way of righteousness, as well as human learning, and say, "here am I and the children," who have been committed to my care. Such are some of the leading traits in a good teacher, and such are some of the solemn and interesting truths, which he strives to impress upon their minds.

But how lamentably different are the character and instructions of many, very many, of our teachers. In addition to inexperience and inconsideration, their morals are impeachable, their conduct not exemplary, their conversation profane and irreligious. Alas, for children and youth, many such teachers are employed.—It is argued by those, who are not very particular in the selection of their instructors, that if their conduct be decent, their conversation tolerable, and their conduct free from vice and gross acts of immorality, while they are with their pupils or actually engaged as teachers, it is sufficient to constitute them good instructors. But can they suppose that a man, who indulges in vicious habits, which it is his official duty to prevent, when he is not actually engaged in a school, or only out of sight of his scholars, can speak against them with that feeling and force, which is necessary to show their sinfulness. How can he encourage his pupils to read and practise the precepts of the Bible, when he most shamefully violates its commands? Can he represent to them the awful conse-

quences that await the profane sinner, when he himself indulges in this heinous practice, sinful to a high degree in the sight of God, and odious and disgusting in the estimation of every good man? With what heart or hope of success can he explain to his scholars those parts of the Word of God and catechism, which condemn what he allows? Can he hear them repeat, "Remember the Sabbath day, &c." and point out to them the sin of Sabbath-breaking, and still spend this sacred day in vicious company and sinful amusements? Such a man is by no means a suitable person for an instructor of children, who look implicitly to their master both for precept and example.

When the school-master is a religious man, we have good reason to expect that our children will be instructed in the principles of religion, when he is a morally good man, we reasonably hope for the good of morals; but when he is both irreligious and immoral, we have much to fear for our children. It is, therefore, earnestly hoped, that men of good morals, if not men of piety, might be employed as schoolmasters; for this is as important as the moral and religious character of children is valuable.

OBITUARY.

DIED in Wrentham, on the 3d of April, 1818, Mrs. BETSEY WARE, wife of Capt. Elisha Ware, in the 30th year of her age.

All ought to feel and know that the hour of death will shortly come, and at a time we know not of; and while in the midst of business and search of happiness, we ought busily to prepare for that awful change which awaits all here. To those thus prepared the messenger brings no terrors. Surviving friends find a consolation, which is a balm to their grief. Such consolation the friends and relatives of Mrs. Ware have just cause to feel. She became a member of the church of Christ in the north parish of Wrentham, in May, 1811. A few extracts from her Diary will shew that she was influenced by that religion in secret, which she professed, which was so strikingly manifested in her life, and finally enabled her to meet the last enemy in triumph, and to finish her course with joy.

Under date of Dec. 1, 1811, she writes, "This day I have been permitted to come to the table of the Lord, to commemorate the sufferings of a dying Redeemer to this sinful world. O what a blessed privilege is thus conferred upon such an unworthy guest as I am. O Lord, thou only knowest how little I have been affected with it.—I think, judging from the coldness of my heart, that I have great reason to fear that I do not love Christ sincerely, though I am under the highest possible obligation to love him with all my heart.

April, 1812. After serious examination of myself, I think I find some reason to hope that I am reconciled to God through the merits of Jesus Christ. I feel unworthy of such a great mercy. And my consolation is derived from the thought, that God extends his mercy to the vilest of the vile—Yet why should such a holy God condescend to shew mercy to one who has so repeatedly violated his holy commands. O Lord, thou knowest my feelings, wilt thou search my heart and make me know what I am by nature and by grace, for I have many fears arising from a selfish wicked heart.

"June 9. It is now one year since I became a member of Christ's visible church in this place. Alas! how little progress have I made in religion. O that God would search my heart, shew me the wickedness that dwells within me, and enable me to flee from and forsake it.

"July 4. This day I have felt my heart go forth to God in prayer.—O what a privilege it is to get near to God, to converse with him in prayer and meditation, and how full of ecstasy is the thought that soon, through his abounding grace, I shall be permitted to enjoy his immediate presence forever. "And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also."

"July 9. Since writing the above I have been much distressed about myself; but I think I can rejoice in the thought that God is always on the throne, and that he will order all things well. Why should I be so much attached to the things of time, and my thoughts so little upon another world, when I shall soon be eternally happy or forever miserable. It seems that one who sees so much of the dreadful wickedness of the heart as I do, would give all possible diligence to make their calling and election sure.

"January 2, 1812. I desire to be thankful that God has been pleased to spare my life to commence another year. When I look back upon the past, and remember the precious time I have mis-spent, I desire to be humbled, and to be enabled to resolve in thy strength to live more to thy glory.

"April 10. This day I have been permitted to worship thee in this assembly of thy saints: May I be truly thankful that God has put it into the hearts of so many faithful ministers to preach the words of life unto us. May we be up and doing, knowing that our time is short, that soon we shall have done with Sabbath and sanctuary privileges, and be called to account for the manner in which we have improved them."

To the bereaved partner of the deceased the loss is irreparable, and to the numerous surviving relatives it must be truly afflictive; but let them remember, they are not left to mourn without hope, and may they find relief for their sorrow in the belief, that their departed friend has ascended to a better world to receive her reward in everlasting bliss. Although she has passed away, yet she still lives, and long will live, in the hearts and affections of those who knew and appreciated her many virtues. May they copy her pious example in life, that they may receive that support which sustained her through the dark vale of the shadow of death, and be prepared to meet her in another and a purer world, where sin has no place, and sorrow is unknown.

POETRY.

For the Panoplist. HOPE.

I said to Hope—"illusive power,
"Thy reign is past, *we meet no more!*
"Thy voice is smooth—thy smiles are sweet,
"Rich glories on thy temples meet;
"Youth hangs bright roses on thy face,
"Love weaves thy robe with magic grace;
"But thou art vain—and false as vain—
"The dazzling source of grief of pain!
"My heart was sick—I sought for balm—
"Gay bubbles danced upon thy palm,
"I touch'd—the gilded vapors broke,
"Light was the round, but deep the stroke!
"May's blushing flowers wav'd on thy breast,
"T'was there I lull'd my cares to rest;
"But while I slept, a serpent train
"Wound round my soul, and stung my brain.
"Yet still I woo'd the beam that throws
"Such varied lustre on thy brows;
"I gazed—the lovely halo fled,
"And the blue flames that light the dead,
"Flash'd fiercely o'er a subtle cloud,
"No vision this—'twas Death's cold shroud.

"Thy charm is o'er—dissolv'd thy spell,
"To all thy fond deceits *farewell!*"
I ceas'd—the tinsel cords that bound
Her airy form to Earth's dark round
Were burst in twain—she seemed to rise
On the light clouds that veil'd the skies,
In mild unwavering radiance drest,
Girt with a blood-besprinkled vest,
Borne on the cross—again she smil'd—
Again despair's wild wish beguiled;
Again I drink the rosy beam;
'Tis living light—'tis Heaven's own gleam!
Again I press the purple flowers,
Rear'd in Gethsemane's dark bowers,
That flush the marble cheek of Death,
And fill the tomb with fragrant breath!
O! if cold sorrow clasp me round,
If clustered woes like grapes abound,
If the dark flood that Satan pours,
In circling horrors wildly roars,
And the bold shafts he dares to fling,
Tear from my heart each tender string,
Wedded by faith by love divine,
Hope precious hope shall still be mine!

LAURETTE.

NEW WORKS.

Theology; explained and defended, in a series of Sermons; by Timothy Dwight, S. T. D. L. L. D. late President of Yale College. With a memoir of the life of the Author. In five volumes. Vol. I. Middletown, Conn.; Clark and Lyman, 1818. pp. 545.

Statement of facts, relative to the appointment of the Author to the office of Professor of Chemistry in Middlebury College, and the termination of his connexion with that College. By Gamaliel S. Olds, A. M. Greenfield: Denio and Phelps, pp. 20.

Mr. Josiah W. Gibbs, of Andover, has lately issued a prospectus containing proposals for publishing a translation of the valuable *Hebrew Lexicon of Gesenius*. The work of Gesenius was published at Halle in Germany in 1810—12, and contains the result of the philological researches of the learned in that country.

The explanation of the Hebrew words, which in the original work are in German, will be rendered into English, and the work thereby adopted to general use.

Mr. Gibbs' prospectus contains a full analysis of the plan and principles of the work, and a specimen of the proposed undertaking. The original work of Gesenius, and the proposal for republishing it, have received the full approbation of the Rev. Professor Stuart, of Andover, of Professor Willard, of Cambridge, and of others whose pursuits have been directed to studies of this kind.

James Loring; No. 2, Cornhill, has in the press "A Compendium of English Syntax, with concise Exercises corresponding to the same, designed as an Appendix to L. Murray's larger Grammar and Exercises. By Jonathan Burr, A. M.

He has also, in the press, a new edition of Murray's Exercises, (Those who wish to purchase the last, bound with Mr. Burr's Syntax and Exercises, can be accommodated; or either will be sold separately.)

Proposals by Flagg & Gould, for publishing an edition of The Septuagint and Apocrypha, according to the Vatican text, as exhibited by Bos; to which will be added a selection of all the important various readings contained in the Alexandrine manuscript, as published by Grabe, and afterwards by Bretinger, with a Preliminary Dissertation on the origin of this translation, the time when it was composed, the credit which it has obtained, the state of its text, the principal editions of it, together with remarks on its real value, and the critical and exegetical use to which it may be applied by the interpreter of the Old and New Testament at the present time.

From the Missionary Register.

CHRONOLOGICAL LIST

OF THE PROTESTANT MISSIONARY STATIONS, AND MISSIONARIES
THROUGHOUT THE WORLD.*

TRANQUEBAR.

A Danish Settlement on the east coast of the Indian Peninsula.

ROYAL DANISH MISSION COLLEGE.—1705.

Augustus Caemmerer, — Schreivogel, Savarayan, *Country Priest*.

This Primary Protestant Mission of India has been reduced to great difficulties by the re-cession of the Settlement to the Danish government, while the resources from Denmark have failed.

The establishment consists of a large church, houses for free and orphan schools, printing office and warehouses, and various dwelling houses: all these are in the fort. About a mile from Tranquebar, the Mission has an excellent house, surrounded by a large garden: here the venerable Dr. John died. About a mile further, it has another good church, and several rice or paddy fields.

CHRISTIAN KNOWLEDGE SOCIETY.

The Society has, for many years, rendered assistance to this Mission. The Bishop of Calcutta, in his visitation of his diocese, availed himself of a vote of credit granted to his lordship by the Society, to assist the mission, in its pecuniary difficulties, with grants amounting to 192*l*.

GANJAM.

A Town on the Orissa Coast, in India.

LONDON MISSIONARY SOCIETY.—1713.

William Lee.

Mr. Lee was obliged to leave his station, on account of a fatal fever, by which the schools and congregation were dispersed. He retired to Madras, where both he and Mrs. Lee were seriously ill. As they were recovered, and Ganjam was become healthy again, he has probably resumed his labors.

JAMAICA.

A West-India Island.

UNITED BRETHERN.—Five Stations.—1714.

John Lang, John Becker, James Light, Samuel Gruender, Thomas Ward.

None of these stations, as yet, contain many baptised Negroes.

VEPERY.

Near Madras.

CHRISTIAN KNOWLEDGE SOCIETY.—1727.

Charles William Pæzold.

The late missionary Gericke left a fund for the use of this mission. The mission press having been long unemployed, the Bishop of Calcutta will set it to work again without delay, if the mission funds prove inadequate to its support.

* The original article in the Missionary Register is given in *Alphabetical* order. In our insertion of the Stations we have preferred the order of time, as presenting a view of missionary establishments, rather more intelligible to those readers, whose leisure and opportunities may not have made them sufficiently familiar with geographical arrangement, to glance easily over articles in the other form.

DANISH WEST INDIES.

UNITED BRETHREN. *Seven Stations.* In the Islands of St. Thomas, St. Jan, and St. Croix.—1732.

C. Gloekner, E. Hohe, J. Hoyer, F. D. Huenerbein, J. Jessen, — Jung, J. G. Krueger, J. C. Lehmann, — Maehr, N. Neisser, J. N. Petersen, J. G. Ramsch, J. J. Sparmeyer, J. C. Schaefer, J. S. Schaerf, H. F. Sievers, M. Wied.

On learning that there was a prospect of success in evangelizing the Negroes, but that they could only be instructed during the hours of labor, two of the United Brethren, Leonard Dober and Tobias Leopold, expressed a readiness to sell themselves as slaves, if no other way of communicating instruction should be practicable; but this was afterwards found not to be requisite.

There are upward of 12,000 negroes under the care of the missionaries.

GREENLAND.

UNITED BRETHREN. *Three Stations.* New Hernhut (1733)—Lichtenfels (1758)—Lichtenau (1774.)

J. Albers, J. J. Beck, M. Eberle, C. Fleig, J. G. Gorcke, C. F. Grillich, J. C. Kleinschmidt, J. F. Kranich, J. Lehman, J. H. Moehne, V. Mueller.

The walk and conversation of the Christian Greenlanders afford joy to the Brethren, even under distressing circumstances from unfavorable seasons. Brother Mentzel died Oct. 31, 1816, having spent thirty-three years in the service of the Greenland mission. Inhabitants of the three settlements, about 1100.

NORTH AMERICAN INDIANS.

UNITED BRETHREN. *Three Stations.* Goshen, on the Muskingum—1734: *Fairfield*, in Canada, 1734; renewed in 1816, and called *New Fairfield*, the former settlement having been destroyed by the American army: *Spring Place*, among the Cherokees—1735.

A. Luckenbach, C. F. Dencke, J. R. Schmidt, John Gambold.

When the Indians fled from Fairfield, they were followed by the missionary, C. F. Dencke, who remained with them; and, with his congregation, was chiefly supported by the generosity of the British government.

The new settlement is higher up the river. The accounts received from them are of the most encouraging nature. A peculiar blessing rests on the congregations. At Goshen, Brother Luckenbach is particularly attentive to education. Several children shew a good capacity. They translate portions of the English Scriptures into their own language.

GUIANA,

A Province in South America.

UNITED BRETHREN. *Four Stations.* Paramaribo (1735)—Sommelsdyk (1735)—Good Intent, on the river Neukeer; and another on the river Copename; these two recently formed by the Brethren Genth and Hafa, who left Hope on the Corentyn.

J. Blitt, J. G. Buechner, C. B. Buettner, G. G. Buck, W. C. Geuth, C. Graff, John Hafa, T. Langballe, J. D. Lutzke, C. Richter, C. L. Schwartz.

The congregation of Christian Negroes at Paramaribo has increased, both in number and in grace. The blessing of the Lord rests on it, and it enjoys peace. At the close of 1816, congregation, 713; of whom 553 were communicants. At the new stations, there was good hope of success.

GNADENTHAL.

In South Africa, 130 miles E. of Cape Town.

UNITED BRETHREN.—1736, renewed 1792.

H. Marsveld, H. P. Halbeck, J. M. P. Leitner, C. A. Clemens, Christian Thomsen, John Lemmertz, J. T. Hofman, — Hornig.

This flourishing settlement consists of 1277 persons, dwelling in 252 houses. The number of communicants is 434.

The Governor visited both this settlement and that of Gruenckloof, in the beginning of last year, and expressed the highest satisfaction at what he witnessed.

It is the intention of the Brethren to form a new settlement in the present year, on land granted to them on the Witte Revier, for which one married missionary and two single brethren are destined.

ANTIGUA.

An Island in the West Indies.

UNITED BRETHREN.—1756.

The Stations are at St. John's, Gracebay, and Gracehill.

Ch. Fred. Richter, Joseph Newby, W. F. Sautter, C. F. Stobwasser, Samuel Hoch, Jens Olufsen.

A new Settlement has been begun in Nonsuch Division, by desire of the Legislature of that Island. There are 12,000 members now in the several congregations.

BARBADOES.

An Island in the West Indies.

UNITED BRETHREN.—Sharon.—1765.

J. Nicholas Ganson, J. A. Kaltofen.

WESLEYAN MISSIONS.

William Westerman.

Members—Whites, 10; Blacks, 44.

SAREPTA.

In Russian Tartary, near Czaritza, on the Wolga.

UNITED BRETHREN.—1765.

J. G. Schill, Christian Huebner.

From Sarepta, a settlement of the Brethren, these missionaries proceeded, in 1815, among the Calmucks of the Torgutsk Tribe. Having now learnt their languages they are beginning to preach to them the Gospel.

TANJORE.

A City in the Southern Carnatic, in the Indian Peninsula.

CHRISTIAN KNOWLEDGE SOCIETY.—1766.

John Caspar Kolhoff. Country Priests: Adeykalam, Nanaparagason, and Abraham. The aged and faithful Sattianaden is dead.

The Bishop of Calcutta, in the Primary Visitation of his Diocese, has paid very kind attention to the state of this and the other missions on the coast, under this Society.

His Lordship observes, that the missions at Tanjore and Trichinopoly, from their contiguity and close relation, might be considered as one; and that they form together, in a Christian point of view, the noblest memorial, perhaps, of British connexion with India. To preserve them from decay, speedy and effectual aid is required. Mr. Pohle is far advanced in years; and though Mr. Kolhoff's exertions are great, no man is equal to the charge of congregations scattered over a district extending more than 200 miles.

The want of missionaries and country priests has induced the Society to agree to the ordination of two or three suitable natives. Mr. Holzberg, also, who had been suspended from his office of missionary, will be restored, if the Bishop of Calcutta shall deem it proper.

TRICHINOPOLY.

A Town in the Southern Carnatic, in the Indian Peninsula.

CHRISTIAN KNOWLEDGE SOCIETY.—1766.

Christian Pohle.

See Tanjore.

LABRADOR.

UNITED BRETHREN.—Three Stations.—Nain, 1771. Okkak, 1776. Hope-dale, 1782.

J. C. Beck, J. G. Kmoch, G. F. Knauss, J. F. Koeper, J. Koerner, B. G. Kohlmeister, J. Lundberg, T. Martin, J. S. Meisner, J. L. Morhardt, F. J.

Mueller, J. Nissen, G. Schmidtman, C. J. L. Schreiber, S. Stuermer.

There are about 700 inhabitants in these settlements. The Christian Esquimaux, in general, grow in grace; but some have been seduced from the settlements, to their great danger, by the other Esquimaux. Schools have been diligently attended. An edition, in Esquimaux, of the Acts of the Apostles has been printed by the British and Foreign Bible Society. Two of the missionaries, one of whom had ministered in Labrador more than thirty-one years, appeared, at the Committee, on the 17th of November, in the costume of the natives, and ex-

pressed the thanks of the Christian Esquimaux, for what the Society had done in their behalf.

The missionaries at Okkak write on this subject—"This portion of the New Testament in the Esquimaux language affords us much joy and encouragement; nor do we entertain a doubt but that our Esquimaux also will receive the most beneficial impressions, when, this winter, they shall read the beautiful description of the origin of the Christian church, and feel their hearts warmed with fresh motives to gratitude."

The aged Mr. Schmidtman, at Nain, is proceeding, diligently, in translating the Epistles.

The vessel which annually visits Labrador, to carry supplies, was prevented from reaching Hopedale, in 1816, by the ice and furious storms, for the first time in fifty-three years.

ST. CHRISTOPHER'S.

An Island in the West Indies.

UNITED BRETHREN. Bassatterre.—1774.

J. G. Procop, J. Johansen. About 2000 Negroes under their care.

WESLEYAN MISSIONS.

John Smith, William Gilgrass, William White, John Colman.

Members—*Whites*, 33; *Blacks*, 2552.

Great attention has been paid to education, and with the usual success. The number of members is diminished, many having died witnessing a good confession. The power of religion is felt among the survivors.

ANTIGUA.

WESLEYAN MISSIONS.—1786.

Sam. P. Woolley, Stephen Swinyard, George Bellamy, Jos. Chapman, jun.

In this oldest and most successful of the West India Stations, the Mission has had an increase of 400 members, and enjoys the full confidence and protection of the local Authorities.

Members—*Whites*, 25; *Blacks*, 3552.

CHURCH MISSIONARY SOCIETY.—*Three Stations.*

Hope, Bethesda, and English Harbor.

Superintendent of Schools, Charles Thwaites.

Mr. Dawes continues his care of the schools, and has appointed Mr. Thwaites to visit and inspect them. By the last returns, they contained nearly 700 children. Much good is doing. Great relief has been afforded to the elder females, by the money and clothing forwarded for their use by various liberal friends.

ST. VINCENT'S.

An Island in the West Indies.

WESLEYAN MISSIONS.—1787.

Thomas Morgan, John Smedley, George Jackson, David Jones, 3d.

The Legislature of the Island avowed its intention to embarrass the mission by restrictive enactments; but the last session passed without the adoption of the measures which the Council had recommended to the House of Assembly.

Members—*Whites*, 16; *Blacks*, 2760.

ST. EUSTATHIUS.

An Island in the West Indies.

WESLEYAN MISSIONS.—1787.

William Shrewsbury.

Members—*Whites*, 6; *Blacks*, 234.

BAHAMAS.

A chain of Islands in the West Indies.

WESLEYAN MISSIONS.—1788.

New Providence, William Wilson, sen. Eluthera, Michael Head. Harbor Island, Joseph Ward, William Turton. Abaco, Roger Moore.

Laws have been passed by the Legislature of these islands restrictive of the mission, against which the British government has been petitioned by the Society. Among these laws, is one prohibiting all RELIGIOUS meetings after the setting

of the sun; which, of course, subjects the missionaries to continual inconvenience. A Missionary Society has been formed in aid of the General Mission Fund.

Members—*Whites*, 562; *Blacks*, 584.

ST. BARTHOLOMEW.

An Island in the West Indies.

WESLEYAN MISSIONS.—1788.

James Whitworth.

Members—*Whites*, 14; *Blacks*, 447.

BERMUDA.

An Island in the West Indies.

WESLEYAN MISSIONS.—1788.

William Sutcliffe, William Wilson, jun.

Members—*Whites*, 26; *Blacks*, 62.

DOMINICA.

An Island in the West Indies.

WESLEYAN MISSIONS.—1788.

Members—*Whites*, 4; *Blacks*, 633.

This station has been lately deprived of its zealous missionary, Mr. W. Beacock. In his last letter, dated August 12, 1817, and written but seventeen days before his death, though under no apparent apprehension of an approaching change, he says, "My work is increasingly delightful to me. It is beginning to be the soul of my happiness to instruct the poor heathen and outcasts in the unsearchable riches of Christ. I have not done with trials, nor do I expect to be freed from them in this world: but I feel as though I did not mind them, through a consciousness which I have of the presence of God, and finding all things work together for my good."

In two successive years, the missionaries appointed to Dominick have been called away by death, and the people left as sheep without a shepherd! Mr. Boothby has been thus quickly followed by Mr. Beacock.

His Excellency, Governor Maxwell, who distinguished himself while Governor of Sierra Leone by his benevolence, grants here also his countenance and support to the attempts to benefit the population under his authority.

GRENADA.

An Island in the West Indies.

WESLEYAN MISSIONS.—1788.

Daniel Hillier.

Members—*Whites*, 2; *Blacks*, 171.

Mr. Lill died on this station, December 1816. He departed in the true spirit of a Christian.

NEVIS.

An Island in the West Indies.

WESLEYAN MISSIONS.—1788.

John Dace, James Fowler.

Members—*Whites*, 19; *Blacks*, 1183.

TRINIDAD.

An Island in the West Indies.

WESLEYAN MISSIONS.—1788.

Abraham Whitehouse.

Members—*Whites*, 9; *Blacks*, 267.

LONDON MISSIONARY SOCIETY.—1809.

Thomas Adam.

Mr. Adam is pretty well attended, especially by people of color and Negroes. Several of the planters in the country have expressed a desire that their Negroes may be instructed, and have promised to contribute to the support of a teacher.

TOBAGO.

WESLEYAN MISSIONS.

Moses Raynar.

Members—*Whites*, 10; *Black*, 140.

VIRGIN ISLANDS.

A group of Islands in the West Indies.

WESLEYAN MISSIONS.—1788.

John Raby, Jonathan Raynar, John Maddocks.

Members—Whites, 67; Blacks, 1664.

Education is much attended to. Upwards of 120 children are taught on Sundays. Considerable numbers of Negroes, liberated from slave ships, have been landed at Tortola, and have received religious instruction. The Societies are in a good state, and the Sunday school on the increase.

JAMAICA.

WESLEYAN MISSIONS.—1789.

Kingston. George Johnstone, William Ratcliffe. Spanish Town. John Hudson. Morant Bay. John Wiggins, James Underhill. Grateful Hill. James Horne. Montego Bay and Falmouth. John Shipman, William Binning.

The work rapidly advances, both where Societies have been long formed, and in new places to which the missionaries have been invited to extend their labors; the increase of members at Kingston alone, has, within the last six months, been 300: but, notwithstanding the facts which have, from time to time, been exhibited in proof of the excellent effects resulting from the instruction of the Negroes, and the increased number of friends which the mission has been acquiring among the respectable white inhabitants of the colonies, laws have been passed by the Legislature of the Island, against which it has been thought necessary to petition the government at home.

Members—Whites, 25; Blacks, 4122.

BAPTIST MISSIONARY SOCIETY.

James Coultart.

Moses Baker is not considered as a missionary. Mr. Rowe has entered into the joy of his Lord. Mr. Compeer has left the island.

POLYNESIA.

Or the Islands of the Great South Sea.

LONDON MISSIONARY SOCIETY.—Otaheite and Eimeo.—1797.

John Davies, William Henry, Samuel Tessier, Henry Nott, James Hayward, Charles Wilson, Henry Bicknell, W. P. Crook, William Ellis, J. M. Orsmond, Charles Barff.

Now on their passage:

L. E. Threlkeld, David Darling, Robert Bourne, George Platt, John Williams.

Mr. Ellis proceeded from Port Jackson, to join his Brethren. Messrs. Orsmond and Barff arrived at Port Jackson at the close of 1816, and would follow Mr. Ellis by the first conveyance.

A great change has been wrought among the natives. But a few years since, they were blind and cruel idolaters. After much and patient labor, the missionaries have been made instruments of inestimable good. Idolatry has passed away. The public signs of it have been destroyed. The household deities of Pomarre, he has given to the missionaries, that they might be sent to England, to shew his friends here what "foolish gods they had worshipped. Under Christian principles, and counselled by their best friends the missionaries, they may become a happy people. It is said that 3000 persons have learned to read. The Scriptures are gradually preparing for them. It is painful to add to all this, but it ought not to be concealed, that though Pomarre seems cordially to embrace the profession of Christianity, and lends it all the countenance in his power, yet his spirit and habits do not manifest that he is under its full influence. Let him be remembered in the prayers of Christians.

SERAMPORE AND CALCUTTA.

Serampore, as a Danish Settlement, has lately reverted to that Government.

BAPTIST MISSIONARY SOCIETY.—1799.

Missionaries: Drs. Carey and Marshman: Messrs. Ward, Lawson, Eustace, Carey, Yeates, Randall, and Penny; with the natives, Sebukrama, Neelo, Jahans, Petruse, Canta, and Cait'hano.

Mr. W. H. Pearce, eldest son of the late Rev. S. Pearce, of Birmingham, is probably arrived. He is a printer, and is gone out to serve the mission in that capacity.

Messrs. Stephen Sutton and David Adam are on their voyage.

The various, extensive, and beneficial labors in which the missionaries have been engaged, are in a state of encouraging progress. The Word of Life is sounding forth in various directions, principally by means of the Brethren raised up in the country; and instances frequently occur, in which it appears to be *made the power of God unto salvation*.

VANS-VARIYA.

A Village in India, at no great distance from Serampore.

BAPTIST MISSIONARY SOCIETY.—1799.

Tarachund, *Native*.

A small Christian society sprang up here some time since, solely in consequence of the circulation of the Scriptures. Tarachund, their minister, continues to shew much zeal and earnestness in the cause of Christ. He is said to spend nearly all his income in promoting the Gospel, reserving scarcely any part for himself.

BETHELSDORP.

In South Africa, about 500 miles from Cape Town.

LONDON MISSIONARY SOCIETY.—1802.

J. G. Messer, — Hooper, Evan Evans.

The work of conversion among the Hottentots is still going forward, though not in so rapid and remarkable a manner as before. The school flourishes. Bibles were much wanted, which the Bible Society has amply supplied. The settlement now consists of about 1000 persons.

GRIQUA TOWN.

In South Africa—about 700 miles N. of Cape Town.

LONDON MISSIONARY SOCIETY.—1802.

William Anderson, Henry Helm.

B. Berend, P. David, J. Hendrick, Piet Sabba, *Natives*.

Prejudices among the unconverted natives against Mr. Anderson have subsided. Many young people have been turned from darkness to light. More than fifty adults have been lately baptised; and the general state of religion is encouraging. Many neighboring Kraals of Bushmen have desired teachers. Piet Sabba has been sent to one of them.

KARASS.

In Russian Tartary, in the government of Caucasus, between the Black Sea and the Caspian.

EDINBURGH MISSIONARY SOCIETY.—1802.

Alexander Paterson, James Galloway.

The Sultan Kategerry, one of the fruits of this mission, after spending some time in this country, is returned home.

In May, 1816, Mr. Paterson set out on a journey to the Crimea.

STELLENBOSCH.

In South Africa, 26 miles from Cape Town.

LONDON MISSIONARY SOCIETY.—1802.

J. Bakker.

The Gospel is accompanied with the divine blessing. The people, grateful for their privileges, are generous in their contributions, not only for the support of this mission, but for the extension of the Gospel in other places.

NAMAQUALAND.

In South Africa.

LONDON MISSIONARY SOCIETY.—1804.

H. Schmelen, J. Bartlett, J. Marquard.

Bethany, formerly called Klip Fountain, 55 miles N. of Cape Town, is occupied by Mr. Schmelen. He had baptised sixty five adults, besides forty children. He says, "There is a sincere desire among the Namaquas to be instructed in the way of salvation. God has opened a wide door, and prepares the hearts of many to receive the Word with gladness."

Mr. Bartlett and Mr. Marquard also labor among the Namaquas, but their station is not mentioned in the Report of the Society. Mr. Bartlett, on coming to

a kraal of Namaquas, was forcibly detained: the people would not suffer him to depart, till he had instructed them in the way of salvation: some of them, it is said, laid themselves down in the road before him, to prevent his departure.

WESLEYAN MISSIONS.

Barnabas Shaw, Edward Edwards.

Mr. Shaw, the last missionary sent to Cape Town, led by a strong desire to preach the Gospel to the heathen in the interior, has, with the consent of the Committee, fixed his residence among the Little Namaquas. He has commenced building a house for himself, and a place for divine worship. The Hottentots appear not only willing, but eager to be instructed—a *people prepared for the Lord*. Mr. Shaw has shewn the Boors that he can plough to better purpose with an English plough and four oxen, than can be done with their own ploughs and twelve oxen: this has encouraged the Hottentots to begin cultivation, and made them eager to have corn.

This station is on the Khamies Mountains: it bids fair to become of importance; as there is no church within perhaps 150 or 200 miles, and no missionary settlement near. Mr. Schmelen kindly accompanied Mr. Shaw, and saw him settled.

BERHAMPORE.

A Town in Bengal, about 120 miles N. N. W. of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1804.

Pran-krishna, Nidhee-rama, *Natives*.

From this station, which had been recently formed, most of the members had removed to Calcutta. Several families were under instruction. The station is now principally supplied by Mr. Ricketts, lately fixed at Moorshedabad or its immediate vicinity.

CAPE TOWN.

In South Africa.

LONDON MISSIONARY SOCIETY.—1804.

George Thom.

Mr. Thom has lately taken a journey of 1100 miles into the interior, in the course of which he preached to many thousands of Colonists, Hottentots, and slaves.

WESLEYAN MISSIONS.

Mr. Barnabas Shaw having moved into the interior, another missionary is to be sent to Cape Town by the Committee.

SIERRA LEONE.

A Colony belonging to Great Britain, on the Western Coast of Africa.

CHURCH MISSIONARY SOCIETY.—1804.

The Society, after supplying, by its missionaries, for many years, the chaplaincy of the colony, had the happiness to recommend to government the Rev. William Garnon as first, and the Rev. John Collier as second chaplain, of the colony. These clergymen will cordially co-operate in the various plans for benefitting Sierra Leone; and will render the Society every assistance in the conduct of its missions.

The Rev. H. C. Decker lately sailed for the colony.

In order to place the education of youth, throughout the colony, on a uniform and efficient plan, the society has made proposals to government, to take on itself the charge of the colonial as well as the country schools; that is, those which are established in Free Town for the children of the settlers, as well as those which are formed in the Negro towns in the colony.

See, in this list, under the heads, *Free Town, Liecester Mountain, Kissey Town, Regent's Town, Gloucester Town, Leopold Town, Wilberforce Town.*

CEYLON.

The encouragement wisely given by government to the benevolent attempts to evangelize this noble island, has led to strenuous exertions, in which various bodies of Christians are taking their share.

LONDON MISSIONARY SOCIETY.—1805.

J. D. Palm, J. P. Ehrhardt, W. Read.

The missionaries now act as ministers of stated congregations:—Mr. Palm, of the Dutch church in Columbo; Mr. Ehrhardt preaching at Caltura, alternately in Dutch and Cingalese; and Mr. Read at Amlamgoody, in Dutch. They also attend to schools.

MADRAS.

The second of the three British Presidencies in India—on the East Coast of the Peninsula.

LONDON MISSIONARY SOCIETY.—1805.

W. C. Loveless, Richard Knill, Charles Mead.

Mr. Mead has joined Mr. Loveless and Mr. Knill. Messrs. Lee, Gordon, and Medhurst, belonging to other stations, have labored for a time in Madras. There is regular preaching at the chapel, and in some other places. There are free schools for both boys and girls: in that for boys, there are 147: that for girls is just beginning. In different native schools there are also 250 children. The missionaries print a Quarterly Paper, containing a view of each part of the mission.

VIZAGAPATAM.

In the Northern Circars, of the East Coast of the Peninsula of India.

LONDON MISSIONARY SOCIETY.—1805.

John Gordon, Edward Pritchett, James Dawson.

Mr. Dawson writes in the beginning of last year:—"We are out every day among the people, who are evidently more disposed to make inquiries after the truth. The children in the schools perform wonders, and make an evident progress in the knowledge of divine things. Our principal school is in the very heart of the town, and open to every person who passes by. The novelty of catechising the children, and the promptitude of their answers, never fail to bring numbers to hear them; and the questions give a series of subjects for inquiry and conversation. The translation of the Scriptures into their language will be, I trust, of eternal benefit to this people. We hope soon to have all the New Testament in their hands."

At Chiacole, about sixty miles to the northward, the folly of idolatry begins to be felt, by means of the dispersion of the Scriptures and the occasional labors of the missionaries.

CANTON.

A Sea-port in the Empire of China, of extensive commerce, and vast population.

LONDON MISSIONARY SOCIETY.—1807.

Robert Morrison, D. D.

Various and fresh difficulties have arisen in this mission. Dr. Morrison has, however, commenced new and large editions of the Chinese New Testament, which will probably be executed at Malacca, rather than at Canton.

The Religious Tract Society has granted 900*l.* for Chinese Tracts. Dr. Morrison speaks highly of the tracts prepared by Mr. Milne.

Dr. M. writes, Feb. 24, 1817, "I have here a very anxious time, from the government being so averse to the least acquaintance with their language. We must look to God, our Father and our Friend, for help. I would study to give no offence in any thing; and at the same time, I wish to avoid an undue fear of man. I often pray that I may be prepared to suffer and to die for the sake of our Lord Jesus; and, though conscious of great unworthiness, I trust the unseen hand of the Almighty sustains me."

CUTWA.

A Town in Bengal, 75 miles N. from Calcutta.

BAPTIST MISSIONARY SOCIETY.—1807.

William Carey, jun.

Mut'hoora, Vishnuva, Kanta—*Natives.*

The inhabitants of this populous and extensive district are eager to obtain Gospels and tracts; and, from various quarters, Mr. Carey has received pressing applications for the establishment of new schools.

JESSORE.

In Bengal—77 miles E. N. E. of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1807.

William Thomas (Country born.)

Sephul-rama, Manika-sha, Nurottoma, *Natives.*

Mr. Thomas has been ill. Some recent conversions have taken place among the natives.

BETHESDA.

In South Africa, about 700 miles from Cape Town.

LONDON MISSIONARY SOCIETY.—1808.

Christopher Sass.

Mr. Sass has baptised sixty adult persons; and many others are convinced of their sinful state.

DEMARARA.

In South America.

LONDON MISSIONARY SOCIETY.—Le Resouvenir.—1808.

John Smith.

Mr. Smith is attended by a great number of the slaves.

GEORGE TOWN. 1809.

John Davies, Richard Elliott.

A number of the Negroes attend worship; and many of them meet, in private for mutual edification.

WESLEYAN MISSIONS.

John Mortier, Matthew M. Thackray.

An opposition, which had been excited, appears to subside. The congregations have greatly increased.

Members—*Whites*, 9; *Blacks*, 956; and are increasing in piety. A Missionary Society has been formed, in aid of the general fund, which soon promised upward of 100*l.* per annum. Several of the slaves subscribe. When one of the missionaries asked them whether they could afford to give any thing, they replied, "Sir, we ought, of all persons, to help our poor fellow creatures. Once we had not the Gospel; but the people of England have sent it to us, and we ought to help in sending it all over the world." A female slave said, "God has given it to me, and his Gospel beside; and, as it is my own, I have a right to give it to help to carry de Gospel to my fellow creatures, for I sure de Gospel have done much for my soul, and I wish all de world to feel de same."

There is a great desire for Bibles among the Negroes at Demarara. One missionary writes—

"I had no just idea of the number of the Negroes that wish for Bibles, till I mentioned to some of them, that I would procure Bibles for those who wished to have them. The next week, applications poured in from every plantation, especially for Bibles with references in the margin. The Negroes say they will get the money ready by the time the Bibles arrive."

GOAMALTY.

In Bengal, 200 miles N. of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1808.

Krishnoo, a Native.

Krishnoo pursues his work with assiduity. He distributes a great number of books, and has much discussion with his countrymen.

GRUENEKLOOF.

In South Africa.

UNITED BRETHERN.—1808.

J. G. Bonatz, J. Fritsch, J. H. Schmitt, J. J. Stein.

By the last returns, there were 290 persons connected with this settlement; of whom fifty-three were communicants, and ninety-three baptised. A new church was built last year, the former one being too small for the congregation.

DIGAH.

In Hindostan, 320 miles N. W. of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1809.

William Moore, Joshua Rowe. Ram-prisada, Native.

Mr. Chamberlain visited Digah early in 1817, and was greatly encouraged from observing the influence of the Word of God on the minds of inquirers.

BALASORE.

A Town in India, about 120 miles S. W. of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1810.

John Peter, an Armenian.

BELLARY.

A Town in the Mysore, in India.

LONDON MISSIONARY SOCIETY.—1810.

John Hands, Joseph Taylor, W. Reeve.

Numbers of the heathen make inquiry; but fear too frequently keeps them in hesitation. Native schools continue to prosper. Much good has been done among the military. The missionaries earnestly long for a printing-press. They are proceeding in the translation of the Scriptures into the Canaara language.

AGRA.

A large City in India, 800 miles N. W. of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1811.

— Peacock.

CHURCH MISSIONARY SOCIETY.

Abdool Messeeh, *Native.*

Under great discouragement, from the general indifference and even bitter opposition of his countrymen, Abdool maintains, by the grace of God, a truly Christian character. He longs for the return of his beloved counsellor, the Rev. Daniel Corrie. Kind and active friends on the spot greatly strengthen his hands. There are two schools established at this station. The sacred leaven is secretly working its way.

The journals of Abdool Messeeh have excited so much interest in that faithful "servant of Christ," that our readers cannot fail to be gratified by a picture of him, drawn by the hand of one of the company's chaplains. "Abdool Messeeh has been at my house for a few days. How shall I describe to you this interesting man! He appears about forty, a little inclined to corpulency in his figure; his height about five feet ten inches and a half; remarkably handsome, with an air of Asiatic dignity tempered by a sweetness of demeanor perfectly fascinating. He is very much of a gentleman, as we should say in England. Yet, with all, you recognise the simplicity and naivete so obvious in the journals published in the Missionary Register. He is very zealous, patient, and uniform in his labors; but seems to mourn, as he expressed it in his letter to Mr. Corrie, 'like a pigeon with a broken wing.'"

CALEDON.

In South Africa, about 130 miles E. from Cape Town.

LONDON MISSIONARY SOCIETY.—1811.

John Seidenfaden.

The preaching of the Gospel is attended by the powerful influence of the Holy Spirit. Many are inquiring, "What shall we do to be saved?" The people attached to this settlement are numerous, but poor. Civilization increases in an encouraging degree.

CEYLON.

BAPTIST MISSIONARY SOCIETY.—1812.

J. Chater, T. Griffith, — Siers.

Messrs. Chater and Siers preach at Columbo, in Portuguese, Cingalese, and English. Mr. Chater had made progress, with the assistance of the late Mr. Tolfrey, in translating the Psalms into Cingalese. In connection with Messrs. Armour and Clough, Wesleyan missionaries, he is proceeding with the translation of the Scriptures begun by Mr. Tolfrey.

CHITAGONG.

A District of Bengal, about 230 miles E. from Calcutta.

BAPTIST MISSIONARY SOCIETY.—1812.

— De Bruyn, — Baudry.

Many of the Mugs, an uncivilized people in this quarter, have been brought to the profession of Christianity, and have persevered against opposition. The missionaries enter the markets almost daily, and proclaim the glad tidings of salvation. They have frequent visits from their neighbors, and in various ways seem to be actively spreading the light of the Gospel around.

NAGPORE.

The Capital of the Eastern Mahrattas, 615 miles w. of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1812.

Ram-Mohun, *Native*.

This pious native itinerant labors with success. Hopeful inquirers present themselves.

PATNA.

A large City in India—320 miles n. w. of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1812.

J. T. Thompson, — Flatman.

Mr. Thompson has been lately joined by Mr. Flatman, who desires to devote himself to the work of the mission. In a journey to Benares and Allahabad, Mr. Thompson had many opportunities of publishing the Gospel, and observed throughout the country a general impression that it will be soon triumphant. He has also visited Bettiah, about ninety miles distant, to ascertain the practicability of establishing schools there.

SURAT.

A large City on the Western side of the Peninsula of India.

BAPTIST MISSIONARY SOCIETY.—1812.

C. Carapeit Aratoon, *Armenian*.

The journal of this missionary contains some striking facts illustrative of the nature of those impediments which, in every country, oppose the progress of the Gospel of Christ. On one occasion, an old man, after listening for a long time, observed, "I see we are nothing, and that nothing can be done by us: we are only flutes in the hand of God." At another time, when addressing near fifty persons, one of them objected, "Our shasters are not good; therefore we are vicious; but the Christian shaster is good; why then are Christians wicked?" To this Aratoon replied, that there were two sorts of Christians, but not two sorts of Hindoos: the false Christians confessed Christ with the lips only, not with the heart. They asked, how this could be. He said, "Do you call him a Mussulman, who does not walk according to the koran?" They said, "No."—"Do you call him a Parsee, who does not worship the sun?"—"No."—"Do you call him a Hindoo, who eats the cow, and does not worship the gods?" They answered, "No."—"Well, then," said the missionary, "neither do we call them Christians who obey not Christ. Here is the Gospel. Take it: read and examine for yourselves. Here you will see the characters of those who are the real followers of Christ. They only are Christians, who fear God, obey Christ, and keep his commandments."

YONGROO POMOH.

Among the Bulloms—in Western Africa—opposite to Sierra Leone.

CHURCH MISSIONARY SOCIETY.—1812.

Gustavus Reinhold Nylander, Stephen Caulker, *Native Usher*.

Mr. Nylander has completed the four Gospels in Bullom, and devotes himself to his labors. Mr. Cates did not enter on this station, as was first designed. See *Wilberforce Town*.

BOMBAY.

The third of the British Presidencies in India, and the principal Settlement on the west side of the Peninsula.

AMERICAN BOARD OF MISSIONS.—1813.

Samuel Newell, Gordon Hall, Horatio Bardwell. *On his way*: John Nichols.

The missionaries preach almost daily to the natives, in Mahratta, in their own house, at their temples, or by the way-side; but are not yet able to collect a stated congregation. They have begun a translation of the Scriptures, and have finished St. Luke, but proceed with deliberation. They have translated and printed St. Matthew, and several tracts in Mahratta.

WESLEYAN MISSIONS.

John Horner.

Another missionary is to be sent by the committee.

Mr. Horner reached Bombay on the 5th of Sept. 1816, after a passage of about four months. He was learning Mahratta, which language is spoken by two thirds of the population. His teacher was an intelligent Brahmin. He had an inter-

view with the Bishop of Calcutta, then at Bombay, the day after his arrival. His lordship spoke highly of the zeal and conduct of the society's missionaries in Ceylon, and wished Mr. Horner equal success in Bombay.

BURDWAN.

In India.

CHURCH MISSIONARY SOCIETY.

At this place there is a school; and, at Lackoody and Ryawn, two others. They contain about 350 scholars. Lieutenant Stewart takes these schools under his charge, and reports to the Calcutta Corresponding Committee.

Five new school-houses were erected at the date of the last advices; and were about to be opened, at Kahal Gong, Konchunagore, Jongpore, Cumaulpore, and Gowtumpore.

CHINSURAH.

In Bengal, formerly a Dutch Settlement.

LONDON MISSIONARY SOCIETY.—1813.

Robert May, J. Harle, J. D. Pearson.

Mr. May has, under his direction, and that of his assistants, thirty schools, containing upward of 2600 children. The government countenance and assist these schools.

HIGH KRAAL.

In South Africa, about 300 miles E. from Cape Town.

LONDON MISSIONARY SOCIETY.—1813.

Charles Pacalt.

This is an excellent station, containing about 300 persons. It is situated in the midst of a large plain, about two miles from the sea, and about three from the Drosdy of George. The mission has two large and fruitful gardens, beside pasture and corn land. The people also have gardens behind their houses. Much good has been effected in the four years of Mr. Pacalt's residence here. He has built a neat little church, with two small but good houses. The Hottentot singing is remarkably melodious. Many scholars receive daily instruction. The progress of civilization is very encouraging.

JAVA.

An Insular in India, 2350 miles s. s. E. from Calcutta.

BAPTIST MISSIONARY SOCIETY.—Batavia.—1813.

W. Robinson, Joseph Phillips.

Mr. Trowt has been brought to an early grave, seemingly by his intense application in a climate adverse to exertion. Mr. Robinson continues to preach, and is translating the New Testament into Malay. Mr. Phillips would probably remove to Samarang.

SAMARANG.

Gottlob Bruckner.

Mr. B. is applying to the Javanese, as of most importance in Java; but finds it far more difficult than the Malay, various dialects being mixed together in the native books; and there is, as yet, neither grammar nor dictionary of the language. Mr. B. had joined himself to Mr. Trowt, and is now prosecuting that object which lay nearest to his friend's heart—to give the Javanese the Scriptures in their native tongue.

RANGOON.

The chief Sea-port of the Burman Empire, about 670 miles s. E. of Calcutta.

*AMERICAN BAPTISTS.—1813.**

Adoniram Judson, George H. Hough, James Coleman, Edward W. Wheelock. The American Baptist Board have lately appointed to this station, the two latter gentlemen. Mr. and Mrs. Judson had to encounter various difficulties; but observe in their last communication, "We are now much more comfortable than at any time since we arrived here. Provisions are plentiful, and in considerable variety. The country also is quiet. We are not harassed with midnight alarms, as we were in our first two years; and the present government of Rangoon grants us all the protection, and shews us all the kindness, we can

* This station was first established in 1807, under the care of Mr. Felix Carey.

desire." Mr. and Mrs. Hough have safely arrived. The families have united on the principle adopted at Serampore, that of a common fund; and the whole aspect of affairs here seems encouraging.

Mr. Judson has completed in the Burman language, as a tract, a summary of the Christian religion, and also a grammar of that tongue; and had made some progress in the translation of the Scriptures, but was obliged to relax, for a time, from all study, by a violent pain in his head and eyes; but is much recovered. Mr. Hough took with him, as a present from the Serampore brethren, a printing-press, types, and paper; and would proceed to work without delay.

SILHET.

In Bengal, 310 miles N. E. of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1813.

John de Silva, *Portuguese*. Bhagvat, *Native*.

The want of the Scriptures, and the wild manners of the natives, have retarded the progress of the mission. As one instance of this savage character, it is stated, that the Kachar Rajah, near whom they reside, celebrated his recent elevation to the throne by offering in sacrifice to an idol twenty young men, whom he had brought for that purpose from the mountains. Yet the prudent and inoffensive conduct of the native brethren had so far recommended them to this prince, that he has made them repeated presents in money, and promised them a piece of ground, on which they hope to build a school, and thus introduce the Gospel in a silent and gradual manner.

ALLAHABAD.

A city of India, about 490 miles W. N. W. from Calcutta.

BAPTIST MISSIONARY SOCIETY.—1814.

— Macintosh. Kureem, *Native*.

Mr. Macintosh removed hither from Agra.

AMBOYNA.

In Insular India, about 3230 miles S. E. from Calcutta, near the S. W. point of the Island of Ceram.

BAPTIST MISSIONARY SOCIETY.—1814.

Jabez Carey.

The Dutch, since the restoration of the island, have continued Mr. Carey in his station. He has been appointed to a seat in the College of Justice, which enlarges his means of usefulness. In this most remote of all the stations that have been planted in the eastern world, Mr. Carey has hitherto acted alone, and has displayed much zeal and judgment in his operations. He has distributed considerable numbers of the Malay New Testament. The schools, of which many were established by the Dutch government, are placed under Mr. Carey's superintendence, and occupy a large share of his attention.

LONDON MISSIONARY SOCIETY.—1814.

Joseph Kam.

Mr. Kam preaches in Malay, and the people are most eager to hear. Many of the masters permit their slaves to attend. A printing-press and types have been sent, and a printer will soon follow. The people, who are very numerous, are anxious for Bibles and tracts. A large supply of the Scriptures is preparing by the Bible Society.

ASTRACHAN.

A City in Russian Tartary, on the Caspian.

EDINBURGH MISSIONARY SOCIETY.—1814.

John Mitchell, John Dickson.

Rev. Mr. Glen, *destined for this Mission*.

From the following communication, a judgment may be formed of the importance of Astrachan, as a missionary station.

Mr. Mitchell writes—

"After being now above a year in Astrachan, I am much more convinced than I formerly was, of its importance as a missionary station. It is not only peculiarly well situated for the circulation of the Scriptures, as from hence books can be sent to a great distance, almost to the borders of India; but is also convenient for

missionaries going to visit many places on the north of Persia; and it even would not be difficult to establish a mission on the other side of the Caspian, in Baku, or some of the other towns that lie near the sea. These towns, being mostly in the hands of the Russians, there is little doubt but every facility that could be desired would be obtained for this purpose. However, it is necessary to advance cautiously, and a retreat secured. Let this station be strengthened, and more firmly established, and then farther attempts may be made."

Again, March 1st, 1817.—"In the course of last month, we have had frequent visits from Mahomedans of various nations, and particularly from Bucharian Pilgrims, of whom there are at present about thirty-six in this place, on their way to the Caaba. Scarcely a day passes but we have a visit from some of them. They in general converse freely on the subject of religion; and several of them have been furnished with New Testaments, and copies of our tracts. One day, not long ago, we were visited by four of these pilgrims; three of whom we had not seen before. Two of them requested Persian Testaments; and another, an Arabic tract. One of them was a learned Effendi, and well versed in the Arabic, Persian, and Tartar languages, and discovered a strong desire for a copy of the Arabic Bible, which he read and understood with ease.

"Here, we may remark, that perhaps few places are to be found more suitable than Astrachan for distributing the Scriptures in Arabic, could we procure them. All learned Mahomedans, of whatever nation or language they may be, study the Arabic, and generally prefer it to their mother tongue. From every nation between the Indus and the Black Sea, merchants resort to this place for the sake of traffic. These are not few in number; and to these we may add great numbers of pilgrims, who every year pass through this city. Some of these come from a great distance; and when they are on their way home, copies of the Scriptures in Arabic could be conveyed, by their means, to many remote Mahomedan nations."

The Church Missionary Society has sent to the missionaries at Astrachan, for distribution, 400 copies of the Arabic version of Ostervald on Christianity; and intends to furnish them with stereotype plates of various Persian and Arabic tracts, now in preparation.

BERBICE.

In South America.

LONDON MISSIONARY SOCIETY.—1814.

John Wray.

Mr. Wray was laboring, with advantage; but much opposition having arisen, he is returned home in hope of securing more freedom to his labors.

CANOFFEE.

In Western Africa, 100 miles N. W. of Sierra Leone, among the Susoos.

CHURCH MISSIONARY SOCIETY.—1814.

Melchior Renner, John Godfrey Wilhelm.

Jacob Renner, *Native Interpreter*. John Ellis, *Native Usher*.

This mission among the Susoos was advancing rapidly toward a fulfilment of the hopes of the Society, when the revival of the slave trade had such an evil influence on the natives, that the mission must, in all probability, be withdrawn, after many years' labor, and the sacrifice of much money, and even of valuable lives.

But God's time for mercy on Africa will still come!

CEYLON.

WESLEYAN MISSIONS.—1814.

Stations and Missionaries are as follow:

Columbo—W. M. Harvard, and Benjamin Clough; assisted by A. Armour. Jaffnapatam—James Lynch, Thomas Squance, and Robert Carver. Trincomalee—Samuel Broadbent. Batticaloe—Elisha Jackson. Galle—George Erskine, and John M'Kenny. Matura—John Callaway, assisted by W. A. Lalliman.

Mr. Lynch was gone on a visit to Madras.

W. B. Fox, Thomas Osborne, and Robert Newstead, arrived on the 25th of April last, after a long but pleasant passage of six months.

The missionaries have begun annual conferences for the regulation of the concerns of the mission. It is said of them, in a late Report—"By preaching, cate-

chising, conducting native schools, and printing the Scriptures and useful books, they are laying the foundations of a work, which, if zealously supported, promises, under the blessing of God, to re-erect the temples of Christ, now in ruins through the neglect of Christians; to arrest the devastating progress of paganism and Mahomedanism, now almost triumphant over the feeble remains of Christianity; to re-assert the honor and victories of the Cross, and convey the knowledge of God and salvation through an island, the essential principle of whose religion is, to deny God, and the almost universal practice to worship devils."

The mission chapel, in Columbo, was opened on Sunday, Dec. 22, 1816; on which occasion the governor and his lady, with the principal gentlemen of the civil and military establishments, and a number of respectable natives, attended.

The mission possesses, in Columbo, a compact establishment, in an excellent situation; consisting of a dwelling house, printing office, chapel, type-foundry, &c. &c. in one inclosure, detached from other premises. There is a Sunday school in the fort, and another large one in the Pettah.

An establishment somewhat similar, is contemplated for Jaffnapatam.

The Bishop of Calcutta visited every part of the Society's premises at Columbo, and expressed himself much pleased with them.

Sir Alexander Johnston bears the most honorable testimony to the zeal, prudence, and success of the missionaries.

In May, 1817, Mr. Fox writes—

"Through many difficulties, with prudence and disinterestedness, the missionaries have conducted their infant mission forward to strength and vigor. Schools are every where an object of prime consideration. The press is a powerful auxiliary. From two presses belonging to the Bible Society, one to government, and two to the mission, books are issued by them in English, Portuguese, Tamul, and Cingalese. In four months, from 20 to 30,000 tracts were printed in the last two languages. Most of the missionaries preach, in the low, or country Portuguese.

"The concerns of the mission daily gather strength. The missionaries hope to occupy Caltura, this year; and ask for four additional missionaries, to enable them to occupy all the coast to Galle; and wish also for two to go northward. They are attempting to gain an entrance into Candy."

CHURCH MISSIONARY SOCIETY.

On their Voyage—Samuel Lambrick, Benjamin Ward, Robert Mayor, Joseph Knight.

The Society has long contemplated an establishment in Ceylon, and has had much correspondence with Sir Alexander Johnston on the subject. Sir Alexander has taken very effectual measures to prepare the way.

The four clergymen above named, with Mrs. Mayor and Mrs. Ward, embarked, on the 15th of December, on board the *Vittoria* for Ceylon. It is probable that Mr. Lambrick will be fixed at Columbo, Mr. Mayor at Galle, Mr. Ward at Trincomalee, and Mr. Knight at Jaffnapatam. The Rev. Joseph R. Andrus, an American Episcopal clergyman, has been invited to join them.

DINAGEPORE.

A City in Bengal, about 240 miles N. of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1814.

Ignatius Fernandez.

Inquirers from Purneah, a considerable town to the westward, have heard the Word with serious attention, and gladly received several copies of the Gospel of St. Luke.

GRACE HILL.

In South Africa, formerly called Thornberg, and sometimes Vanderwalt's Fountain, in the country of the Wild Bushmen, about 500 miles from Cape Town.

LONDON MISSIONARY SOCIETY.—1814.

Erasmus Smit.

The favorable appearance of things at this station led to the change of the name from *Thornberg* to *Grace Hill*. It has pleased God to grant success to his Word, both among the Oorlams and the Bushmen. A general concern about religion seems to prevail.

JAVA.

LONDON MISSIONARY SOCIETY.—Batavia.—1814.

The Rev. J. C. Supper, who went out as a missionary from the Society, officiated in the Dutch church; and, on the restoration of the island to the king of the Netherlands, was appointed Malay minister. He acted as Secretary to the Auxiliary Bible Society, and was most assiduous in circulating the Scriptures and tracts. He has been called to his reward in the midst of his years. He was, as we have ourselves had occasion to know, an able, disinterested, and devoted servant of his Master. It is with a mournful pleasure, therefore, that we read his last words to one of the Societies, whose designs he delighted to serve: "A share in your noble exertions I consider to be of more value than all the gold of Ophir, or the riches of India. You may therefore command my services as long as I live."

MAURITIUS.

Or Isle of France, an Island in the Indian Ocean, inhabited by French Colonists, but belonging to Great Britain.

LONDON MISSIONARY SOCIETY.—1814.

John Le Brun.

The schools under Mr. Le Brun's care have succeeded beyond expectation; much indifference, and even opposition, having been manifested by a class of population, among whom the French revolution had destroyed religious principles. The state of principles and morals is still awfully depraved. Governor Farquhar countenances and supports Mr. Le Brun, and has granted him the use of a spacious building. The scholars having become too numerous for one teacher, a suitable assistant will be sent to Mr. Le Brun.

ORENBURG.

The Capital of the Government of that name, in Russian Tartary—population about 10,000—the great thorough-fare from Siberia to the European Provinces of Russia; and the constant resort of an immense number of Tartars, Calmucks, Bucharians, and other tribes.

EDINBURGH MISSIONARY SOCIETY.—1814.

C. Fraser, G. Macalpine. Walter Buchanan, a Cabardian.

THEOPOLIS.

In South Africa—about 600 miles E. of Cape Town.

LONDON MISSIONARY SOCIETY.—1814.

J. G. Ulbricht, G. Barker.

Mr. Barker, being prevented from going to Lattakoo, as was proposed, continued at Theopolis. The people have greatly improved in their habits of industry, and have sown above fifty sacks of corn in the last year.

More than seventy persons were baptised during the last year, and the Word is heard with much affection. An Auxiliary Missionary Society has also been already formed at this station.

CHUNAR.

A Town near Benares, about 500 miles from Calcutta.

CHURCH MISSIONARY SOCIETY.—1815.

William Bowley, Country-born.

Mr. Bowley has three schools under his care. He is an indefatigable catechist and reader; and pursues a simple, steady, and laborious course of duty.

GOREE.

An Island of Western Africa.

CHURCH MISSIONARY SOCIETY.—1815.

Schoolmaster and Schoolmistress—Mr. and Mrs. Hughes.

In consequence of the restoration of this island to France, the schools have so far dwindled, that it is probable the station must be given up.

GAMBIER.

A Settlement among the Bagoes, in Western Africa, 70 miles N. W. of Sierra Leone.

CHURCH MISSIONARY SOCIETY.—1815.

Jonathan Solomon Klein. Emanuel Anthony, *Native Usher*.

There are about thirty children in the schools. There is a good impression on the minds of the elder children. This station has many advantages for the circulation of the Scriptures and tracts, in Arabic.

MADRAS.

CHURCH MISSIONARY SOCIETY.—1815.

C. Theoph. Ewald Rhenius, Bernard Schmid, Deocar Schmid.

Christian, *Native Reader*. Rayappen, *Native Catechist*.

On their voyage: Joseph Fenn, G. T. Barenbruck, Henry Baker.

Of the missionaries mentioned in the last list, Mr. Schnarre is removed to Tranquebar, Mr. Bailey to Allepie, and Mr. Dawson to South Travancore.

Messrs. Schmid, with Mrs. D. Schmid, left this country with the Rev. Daniel Corrie, and were destined for Calcutta; but, on their arrival at Madras, they entered into the service of that Mission, with the consent of Mr. Corrie, there being pressing calls for laborers in various parts of that field.

Of the missionaries on their voyage, Mr. Fenn will probably proceed to Travancore, and Messrs. Barenbruck and Baker take part in the labor nearer Madras, where it has pleased God to awaken a great desire of instruction.

A church is building in Black Town, and schools are continually increasing. Mr. Rhenius and Christian are constantly and most usefully occupied; and Messrs. Schmid, with Mrs. D. Schmid, will come into immediate service. Mr. Rhenius is revising the Tamul version of the Scriptures.

MALACCA.

The chief Town in the Peninsula of Malacca.

LONDON MISSIONARY SOCIETY.—1815.

W. Milne, W. H. Medhurst, C. H. Thomsen, John Slater.

Mr. Thomsen set out with his wife, on a voyage to England for the recovery of her health; but she died on the passage. After a short stay in this country, he returned, accompanied by Mr. Slater. Mr. Medhurst, who left England the year before, embarked from Madras for Malacca, on the 20th of May last. They are probably all united by this time, in laboring with Mr. Milne.

Mr. Milne continues to prosecute his translation of the Scriptures into the Chinese language; and to publish his Monthly Chinese Magazine, which contains information combined with entertainment, and seems to promise great usefulness to the Chinese people, dispersed among the numerous and populous islands of the Eastern Sea. It is read with avidity by them. He has many opportunities of dispersing books, by the different vessels which touch at Malacca.

A printing-press, workmen, and founts of Malay and English types have arrived from Bengal.

MALTA.

A British Island in the Mediterranean.

CHURCH MISSIONARY SOCIETY.—1815.

William Jowett, James Connor, Dr. Cleardo Naudi.

Mr. Jowett has diligently been availing himself of the advantages afforded by his situation in Malta, to attain the objects of his residence there: for the more ready acquisition of modern Greek, he passed a few months in Corfu.—The Rev. James Connor left London on the 12th of November, and has probably reached Malta some time since. Dr. Naudi is engaged by the Society in the composition and translation of tracts; and will probably travel, in company with Mr. Jowett and Mr. Connor. A translation of the Scriptures into Maltese is proceeding.

MEERUT.

A Town in India, about 32 miles N. E. from Delhi.

CHURCH MISSIONARY SOCIETY.—1815.

Anund Messeeh, *Native*.

This name was given to Permunnad at his baptism. Under the superintendence of the chaplain, the Rev. Henry Fisher, he has the charge of schools in Meerut, and in four villages in the neighborhood.

PARRAMATTA.

In New South Wales, about 25 miles w. of Sydney.

CHURCH MISSIONARY SOCIETY.—1815.

The seminary established at this place, by the Rev. Samuel Marsden, for the instruction of New Zealanders, contained four young men connected with the principal families near Ranghee-hoo, the Society's settlement in New Zealand. They were improving rapidly.

PEACE MOUNTAIN.

In South Africa, formerly called Africaner's Kraal, 550 miles from Cape Town.

LONDON MISSIONARY SOCIETY.—1815.

E. Ebner.

About 200 of the Corannas are here collected, of whom fifty attend daily worship: about thirty attend school; and sixteen adults, beside twelve children, have been baptised. The converts are happy in the knowledge of Christ.

Mr. Ebner has baptised Africaner, once the terror of the whole country, but now a warm espouser of the faith which he once persecuted.

LEICESTER MOUNTAIN.

In the Colony of Sierra Leone, an elevated spot, about three miles from Free Town.

CHURCH MISSIONARY SOCIETY.—1815.

John Horton, Schoolmaster. Mrs. Horton, Schoolmistress. John Rhodes, Native Usher.

On this Mountain the "Christian Institution" of the Society is formed. The unexpected death of the Rev. L. Butscher, who had the particular charge of this establishment, has deprived the Society of his able services. He died on the 17th of July last.

The chaplains of the colony, Messrs. Garnon and Collier, will take charge of the institution, till a superintendant, who is now preparing for this service, shall reach Africa.

By the last returns there were 286 children at the institution; of which 227 were boys, and 59 girls.

SURAT.

LONDON MISSIONARY SOCIETY.—1815.

James Skinner, William Fyvie, John Donaldson,

The missionaries are applying to the Gujuratee; in which they hope, ere long, to preach to the multitudes of Surat. They are preparing a catechism and tracts, with a grammar and dictionary, and have made a beginning in the translation of the New Testament. An English school is attended by fifty scholars, and a native school by about half that number.

ALLEPIE.

A large Town in India, on the Malabar Coast, about 40 miles from Cochin, and 120 n. of Cape Comorin—the chief place at which the Company's ships call to take in pepper and other spices—about 13,000 inhabitants—in the vicinity of the Syrian Christians—a commercial place, inhabited by men of various countries and religions, with scarcely any Brahmins or pagodas, and therefore highly favorable as a missionary station.

CHURCH MISSIONARY SOCIETY.—1816.

Thomas Norton.

Mr. Norton arrived at Cochin, from Columbo, on the 8th of May; and was fixed at Allepie by the Resident, Colonel Munro, as the most suitable place for the attainment of his objects. A church is building; and a large house and garden have been presented, as a free gift in perpetuity, by the government of Travancore. The Society will probably establish the head-quarters of the Travancore mission at this place.

BENARES.

BAPTIST MISSIONARY SOCIETY.—1816.

William Smith.

Benares may be called the Athens of the Hindoos. Mr. Smith has been recently fixed there. He is particularly fluent in the Hindoostanee. He had labored suc-

cessfully round Serampore, but removed to Benares on account of his thorough knowledge of Hindoostanee.

CAFFRARIA.

A Country in South Africa, 700 miles N. E. from Cape Town.

LONDON MISSIONARY SOCIETY.—1816.

T. Williams. Tzatzoo, a Native.

A journey was undertaken among the Caffres early in 1816. In June, Mr. Williams and Tzatzoo settled among them.

CALCUTTA.

CHURCH MISSIONARY SOCIETY.—1816.

William Greenwood. John Adlington, Schoolmaster.

The Society's concerns in Calcutta and the North of India are directed by a Corresponding Committee.

Mr. Greenwood arrived with Mr. Schroeter, on the 20th of May, 1816. Mr. Schroeter is at Titalya, near Nepaul.—See *Titalya*. Mr. Greenwood is settled in the Society's house at Garden Reach, near Calcutta.

The Committee have taken the most active measures for the establishment of schools; and had under their care in February last, about 500 children, which have been since greatly increased. The printing and circulation of tracts is another object of the Committee's constant attention.

The Rev. D. Corrie is returned to India, and took with him several missionaries, and Mr. John Adlington, who is to act as a schoolmaster. The missionaries stopped at Madras. See *Madras*.

LONDON MISSIONARY SOCIETY.—1816.

Henry Townley, James Keith.

They arrived, Sept. 7, 1816; and have made an encouraging progress, both in preaching and in the establishment of schools. A place of worship has been fitted up in Calcutta; and the Gospel is also preached at Hourah, across the Hoogly, where the population is large. The Bengalee is the object of their first attention, as indispensable for intercourse with Hindoos; as Hindoostanee is for benefitting Mahomedans.

CEYLON.

AMERICAN BOARD OF COMMISSIONERS.—Two Stations.—1816.

Tillipally—Edward Warren, Daniel Poor.

Batticotta—James Richards, Benjamin C. Meigs.

On his voyage—Allen Graves.

Mr. Bardwell, who accompanied these missionaries, proceeds to Bombay. To the others, the Governor has made a grant of land in the district of Jaffna, and given the use of two Portuguese churches in stations of the highest importance.

Notwithstanding this number of laborers, yet such is the want of them in Ceylon, that, until they are raised up from among the natives, there is little probability of an adequate supply.

The greatest harmony and brotherly love prevail among the different Christian laborers. Of the natural tendency of the Gospel to ennoble the mind, by imparting the principles of philanthropy and true benevolence, a memorable proof has been lately given in this island, by the voluntary resolution of a large proportion of the respectable inhabitants gradually to abolish domestic slavery. Much praise is due to the humane exertions of Sir Alexander Johnston, the Chief Justice of Ceylon; but, as that enlightened magistrate himself has expressed his conviction that this growth of liberal sentiments and feeling must be ascribed to the increase of Christian knowledge, such a fact ought not to be withheld from the friends of the Gospel.

The Bishop of Calcutta, on his visit to Columbo, took measures for applying a vote of credit granted to his lordship by the Christian Knowledge Society, for promoting, by a district committee of that society established at Columbo, an edition of the common prayer in Cingalese. An edition in Tamul had been printed in Madras.

A spirit of inquiry is increasing among the natives. In the district of Jaffna, in particular, Budhists, and even Budhist priests, apply frequently for the Cingalese Scriptures; and Mahomedans have begun to manifest an inclination to receive

instruction themselves, and to permit their children to partake of the benefit of an improved education.

The Scriptures and Christian instruction have been introduced, with the most gratifying success, into the prisons of Jaffnapatam and Galle.

GAYAH.

A large City in India, 55 miles s. of Patna, a place of great idolatrous resort.
BAPTIST MISSIONARY SOCIETY.—1816.

— Fowles.

GLOUCESTER TOWN.

A Town of liberated Negroes, in the Colony of Sierra Leone.

CHURCH MISSIONARY SOCIETY.—1816.

Henry During and Mrs. During.

This town having been newly formed, Mr. and Mrs. During left the Christian Institution on Leicester Mountain, about the middle of December, 1816, at the request of the Governor and with the approbation of the society's representatives, to take charge of this town. There were then 130 Negroes; but, in April, they had 263 under their care, of which 13 boys and 67 girls attended the school.

Mr. and Mrs. During are on government salaries, but were sent out by the society.

HEPHZIBAH.

In South Africa, formerly called Rhinoster Fountain, in the Bushman's Country, about three days' journey from Grace Hill, in the way to Griqua Town.

LONDON MISSIONARY SOCIETY.—1816.

W. F. Corner, J. Goeyman.

About 300 Bushmen inhabit this spot. None at first came near; but they now hear the word gladly.

KIDDERPOOR.

A Village near Calcutta, within a short distance of Garden Reach.

CHURCH MISSIONARY SOCIETY.—1816.

Two schools are opened here, under the superintendence of the Rev. William Greenwood, who resides in the house of the society, at Garden Reach. It is hoped that these schools will supply sufficient teachers for other quarters.

KISSEY TOWN.

A Town of liberated Negroes, in the Colony of Sierra Leone.

CHURCH MISSIONARY SOCIETY.—1816.

Charles Frederic Wenzel.

Mr. David Brennand, in company with Mr. Cates, now settled at Wilberforce Town, reached the colony, Feb. 25th of last year. He was designed for Gambier; but was fixed at Kiskey Town, where, after a short residence, he died.

At the last returns there were 404 persons at Kiskey Town; of which seventy-four boys and seventy-seven girls attended school.

REGENT'S TOWN.

A Town of liberated Negroes, in the Colony of Sierra Leone.

CHURCH MISSIONARY SOCIETY.—1816.

W. A. B. Johnson.

Mr. Johnson, having been ordained according to the rites of the Lutheran church, has been appointed to the charge of this station. He receives a salary from the government. There were under his care, by the last returns, 1283 persons. Of these, 179 boys and 93 girls attended school.

It has pleased God to grant his blessing to Mr. Johnson's labors. Many have become religious, and have been baptised.

MALTA.

LONDON MISSIONARY SOCIETY.—1816.

Isaac Lowndes.

The late Mr. Bloomfield was established here in 1811. On his death, Mr. Lowndes was sent out, and arrived on the 6th of November, 1816. He is perfecting himself in Italian and modern Greek, with the view of proceeding to the Ionian Islands.

A Bible Society has been happily established in Malta, of which Mr. Jowett, Mr. Lowndes, and Dr. Naudi, are Secretaries.

MONGHYR.

A very large City in India.

BAPTIST MISSIONARY SOCIETY.—1816.

John Chamberlain; Brindabund, *Native*.

Mr. Chamberlain, who was stationed at Sirdhana, about 920 miles N. W. from Calcutta, and 200 from Agra, was under the necessity of leaving that station. He is assisted at Monghyr by the aged native, Brindabund, and is translating the New Testament into the Brij-bhasa. Already some encouraging indications appear at Monghyr, though prejudices have been awakened.

Mr. Chamberlain took a journey, of nearly two months, in the beginning of last year, as far as Mirzapore. He preached many times; and distributed more than 200 copies of the Gospel and 2000 tracts. "It is wonderful," he says, "to observe how evidently an invisible hand is at work among the people, and preparing them for the Lord. Some evident change is effecting in the spirit of the people."

NEW ZEALAND.

Two large Islands in the Great Pacific Ocean, lying East of New South Wales.

CHURCH MISSIONARY SOCIETY.—Ranghee-Hoo.—1816.

Schoolmaster, Thomas Kendall. *Lay Settlers*, William Hall, John King.

The settlers at Ranghee-Hoo have remained in safety. An attempt to form a second settlement at Wytanghee, in another part of the Bay of Islands, was given up; the situation being found insecure. The settlers are gradually advancing in their influence on the natives.

ROYAPETTAH.

A Village about four miles from Madras.

LONDON MISSIONARY SOCIETY.—1816.

Samuel Render.

Mr. Render fixed himself at this place, Nov. 27, 1816. In Royapettah, with the villages of Tripplecane and St. Thome, at the distance of three miles on each side of it, the number of inhabitants is not less, it is said, than 40,000. In April, 1817, there were 160 children in the schools under his care.

TITALYA.

In India, on the borders, towards Nepaul.

CHURCH MISSIONARY SOCIETY.—1816.

Fred. Christian Gotthelf Schroeter.

This place seeming to offer a desirable sphere of exertion, Mr. Schroeter has been fixed here; and is particularly countenanced by the commanding officer on the station. He is diligently occupied in the acquisition of the Thibet language, hitherto almost entirely unknown to Europeans. His talent for this labor is peculiar; and he is zealously directing it to improve the opportunity which has occurred to none other. When suitable assistance is obtained, native schools may be opened to a great extent.

The present situation of affairs renders a station in this quarter very important. It will form a medium of communication between the laborers of India and the Russian Bible Society; and will enable them to carry their co-operation into Thibet; and facilitate the circulation of the Scriptures among the Tartar tribes bordering on China, and through the western part of that empire.

Captain Barre Latter, the commanding officer on the station, is opening an intercourse with various friendly Lamas, and exchanging books with them, in order to ascertain the languages with which they are acquainted; and he entertains hopes that a very extensive field will soon be opened for the circulation of the Scriptures.

TRANQUEBAR.

CHURCH MISSIONARY SOCIETY.—1816.

Missionary and Inspector of Schools, John Christian Schnarre. *Superintendent of Schools*, John Devasagayam. *Catechist*, David.

The Rev. J. C. Schnarre has left Madras, at the request of the Danish missionaries, to take a share in the work of the mission, and the particular oversight of the schools. He arrived August 24, 1816. Mr. Schnarre's support, as well as the chief maintenance of the schools, falls on the Society; the Royal Danish College having requested, by the Bishop of Copenhagen, the Society's assistance in the difficulties of the mission.

In a visit of inspection made by Mr. Schnarre, the beginning of last year, he found 825 children in the different schools. These are distributed as follows:

English and Tamul Schools: 5 stations, supplied by 9 teachers. *Tamul Schools:* 8 stations, supplied by 13 teachers. *Tamul Free-Schools, for Pariar children:* 9 stations, supplied by 9 teachers.

COTYM.

In India, on the Malabar Coast, about 18 miles from Allepie.

CHURCH MISSIONARY SOCIETY.—1817.

Benjamin Bailey.

Colonel Munro, the Company's resident in Travancore, having erected a college at Cotym for the education of the Syrian priests, wished to place an English clergyman on the spot. The Rev. Benjamin Bailey, who had arrived at Madras on the 9th of September, proceeded with Mrs. Bailey, overland, to Travancore, and was fixed at Cotym about the beginning of last year.

The best prospects are opening among the Syrians. The New Testament, published by the Bible Society, under the critical care of Mr. Samuel Lee, has now reached them in abundance; and the Old Testament is proceeding under the same able and indefatigable superintendence.

ST. DOMINGO.

An Island in the West Indies.

We are happy to state that the Rev. William Morton, a clergyman of the church of England, well qualified for the situation, and anxious to discharge with fidelity its important duties, has been appointed to the office of Classical Professor in a college instituted by King Henry, for the instruction of the young men who are hereafter to fill the most important offices in his dominions. Mr. Morton sailed some time since. He will have the full liberty of imparting religious instruction to all who may be disposed to receive it.

WESLEYAN MISSIONS.—Port au Prince.—1817.

John Brown, sen. James Catts.

Messrs. Brown and Catts reached the island Feb. 7, of last year; and were well received by the President Petion, being settled in that part which is under his authority. The President informed them, that all religions were tolerated, and that they might build churches in any part of the republic. They preach both in the town and in country villages, and distribute tracts. Their congregations are increasing, and behave with reverence and deep attention.

CAPE HENRY.

To that part of the island which is under the authority of King Henry, two missionaries are to be sent by the committee.

IRKUTSK.

In Siberia, near the sea of Baikal, upward of 3000 miles from St. Petersburg.

LONDON MISSIONARY SOCIETY.—1817.

— Stallybrass, Cornelius Rahmn.

The Rev. Dr. Paterson, and the Rev. Robert Pinkerton earnestly recommended Irkutsk, as a suitable station for a mission to the Mongul Tartars. Mr. Stallybrass was appointed, and proceeded to St. Petersburg. The Rev. Cornelius Rahmn, a Swedish clergyman, has undertaken to co-operate with Mr. Stallybrass. He was to leave Gottenburg in the middle of September, and to join his associate at St. Petersburg; whence they were to proceed with their wives, on their long journey.

KROOMAN'S RIVER.

In South Africa, south of Lattakoo.

LONDON MISSIONARY SOCIETY.—1817.

Robert Hamilton.

In February, 1816, after a toilsome journey of eight days from Griqua Town, a party of missionaries, full of expectation, reached Lattakoo. They met with but a cold reception; and were finally obliged to retrace their steps to Griqua Town.

Mr. Read, accompanied by nearly thirty of the congregation from Bethelsdorp, determined to proceed to Lattakoo, in order to prevail with Mateebe to receive the missionaries. They arrived on the 28th of December. After many objections, the missionaries were allowed to settle at Lattakoo. It seemed probable, however, that the king would ultimately leave that place, and fix at Krooman's River; in which case, Mr. Read promised him the assistance of the missionaries in cultivating and watering the lands.

In consequence of these arrangements, Mr. Hamilton, with some others, left Griqua Town on the 16th of April, 1817. They reached Lattakoo on the 25th. Prior to their arrival, Mateebe had been out on a predatory excursion, contrary to the advice of the missionaries who were at Lattakoo, in which he had suffered great loss. Mateebe seemed much inclined to abandon Lattakoo, and to remove southward, to Krooman's River.

On the 4th of June the missionaries left Lattakoo, and reached Krooman's River on the 8th, a spot which seems well adapted for a settlement. They were accompanied by the king and several chiefs, who went with them in order to determine where the new town should be built. The king intended to call a meeting of the chiefs at Lattakoo, to see who were with him and who were against him; as several of them are averse, both to his removal, and to his entertainment of the missionaries.

MADRAS.

WESLEYAN MISSIONS.—1817.

Mr. Harvard, who was appointed to Madras, has been detained in Columbo by the urgency of the affairs of the Ceylon mission. Mr. Lynch, from Jaffnapatam, has visited Madras at the request of the Ceylon Conference. The Conference at home have directed the committee to send out another missionary to Madras, who will probably be joined by Mr. Harvard.

Mr. Lynch preaches from three to five times a week; but feels that three times fatigue him more than fourteen times used to do in his native country. He regrets the want of a chapel: but "as yet," he writes, "I have no prospect of a suitable place. In Madras, the streets and squares are more confined than in London; and, in depth, there are few places more than from sixty to eighty feet, and, in front and rear, and on each side, closely confined by houses and walls. And such a place for bustle and perpetual noise, I never have been in. What is called 'one ground,' i. e. sixty feet by forty, in a populous place, costs from 80*l.* to 120*l.*; and, in back streets, from 60*l.* to 100*l.*; and, in so hot a climate, less than four 'grounds' could not be purchased for a house and chapel."

PALAMCOTTA.

In the Southern part of the Carnatic, not far from Cape Comorin.

CHURCH MISSIONARY SOCIETY.—1817.

Robert Graham *English Schoolmaster*. — Gahagan, *Malabar Schoolmaster*.

These teachers are acting under the superintendence of the Rev. James Hough, chaplain on the station. There were in the English school, thirty-three, and in the Malabar near seventy scholars.

TELLICHERRY.

On the Western Coast of the Peninsula of India.

CHURCH MISSIONARY SOCIETY.—1817.

Baptiste, *Native*.

He is employed as a schoolmaster, under the superintendence of the Rev. F. Spring, chaplain on the station. Baptiste is much opposed by the Roman Catholic priest.

VADADELLI.

Between 20 and 30 miles N. from Madras.

CHURCH MISSIONARY SOCIETY.—1817.

Sandappen, *Native*.

A great sphere of usefulness is opening before this native Christian.

MADAGASCAR.

An immense Island, lying off the Eastern Coast of Africa, in the Indian Ocean, in a partial state of civilization, and said to contain 4 000,000 inhabitants.

LONDON MISSIONARY SOCIETY.—1817.

David Jones, — Bevan.

This mission has been unavoidably delayed. Messrs. Jones and Bevan, it is expected, will shortly proceed to this destination.

WESLEYAN MISSIONS.*

Two missionaries are to be appointed to this station by the Committee.

Governor Farquhar, of the Mauritius, has been urgent for an attempt to communicate Christianity to Madagascar. Every preparation has been made by him, to furnish such missionaries as may be sent out, with the best information respecting the island, and the most promising measures to be adopted. He has a vocabulary, grammar, and dictionary of the Madagascar tongue, which he proposes printing. They were collected by a French gentleman, and cost nearly twenty years' labor. He has works in French and Madagascar, which occupy nine folio volumes, and contain a mass of materials respecting the island. The Madagascar is written in the Roman character, as they have no character of their own.

There are, however, many difficulties in the way of this attempt, which should prepare the societies that may engage therein for disappointments and delay. Three places—Fort Bourbon, St. Luce, and Tamataff—have been occupied, by the English, on the island. From these places Mauritius and Bourbon received their cattle and slaves, which last traffic is now happily abolished. These stations are very unhealthy; but not so the interior. The inhabitants have been deceived by Europeans, which augments the difficulties of any attempt to benefit them.

Every necessary of life is produced in abundance. A strip of low sand encircles the whole island, and extends into the country five or six miles, and in some places more. This part is often unhealthy, from the overflowing of the rivers.

The English claim the east side of the island, from the coast to the ridge of mountains which divides it from north to south. The King of Ova is a powerful prince on the west side of this ridge; and, being on good terms with the English, would probably afford protection to missionaries.

BRAINERD.*

A Station among the Cherokees on Chickamaugh Creek, a branch of the Tennessee.

AMERICAN BOARD OF COMMISSIONERS.—1817.

Ard Hoyt, Moody Hall, Daniel S. Butrick, William Chamberlin.

YALOBUSHUR.

A Station among the Choctaws, on a creek of the above name, a branch of the Yazoo.

AMERICAN BOARD OF COMMISSIONERS.—1818.

Cyrus Kingsbury, Loring S. Williams, Peter Kanouse, John G. Kanouse, Moses Jewell.

[The precise time of establishing the missions at the following stations we have not been able to fix. However, excepting Kingston and Niagara, they have all been commenced since 1804.]

KINGSTON.

In Canada.

SOCIETY FOR PROPAGATING THE GOSPEL.

George Okill Stuart *Missionary to the Mohawks.*

John Green, *Schoolmaster to the Mohawks.*

John Hill, *Reader and Catechist to the Mohawks.*

The offices of schoolmaster and catechist were united in the same person, but it has been deemed expedient to separate them.

* This place, formerly called Chick-a-mau-gah, has lately received the above appellation. See letter of the Treasurer in this number.

NIAGARA.

In Canada.

SOCIETY FOR PROPAGATING THE GOSPEL.

Robert Addison.

BOSJESVELD.

In South Africa, about 40 miles north from Cape Town.

LONDON MISSIONARY SOCIETY.

Cornelius Kramer.

DELHI.

A City of India, 976 miles N. W. from Calcutta.

BAPTIST MISSIONARY SOCIETY.

Mr. Kerr was established here, but it is doubtful whether he has not left the station.

FREE TOWN.

The chief Town of the Colony of Sierra Leone.

WESLEYAN MISSIONS.

William Davies, Samuel Brown.

Members, 115.

See *Leopold Town*, where Mr. Davies is superintendent of liberated Negroes. Mr. Brown has a school of between twenty and thirty children, at Portuguese Town; and Mrs. Brown had another of upward of forty girls, at the west end of Free Town, but she was lately removed to her eternal home. Mr. Brown preaches in Portuguese Town, the population of which is about 200; and also in Soldiers' Town, where the black soldiers live. In each place is a wattled building, the cost of which is about 5*l.* and which answers the double purpose of meeting-house and school-room.

LEOPOLD TOWN.

A Town of Negroes, in Sierra Leone, liberated from slave ships.

WESLEYAN MISSIONS.

William Davies, *Superintendent.*

By the last return, there were 134 persons collected here, of whom twelve men and boys were learning trades. Several of the adults, and all the artificers, attend evening school.

WILBERFORCE TOWN.

In the Colony of Sierra Leone, formed by the union of two Negro Towns, named Congo and Cossò Towns.

CHURCH MISSIONARY SOCIETY.

John Brereton Cates.

It was intended that Mr. Cates should assist Mr. Nylander at Yongroo Pomoh; but circumstances led to his being settled at this station. Mr. Brennand, who went with him to Africal died soon after his arrival.

Mr. Cates labors faithfully, and with discrimination, among his Negroes.

LETTER FROM THE TREASURER OF THE AMERICAN BOARD, &c.

(Concluded from p. 278.)

I WOULD attempt a description of the natives; but my information is not sufficiently extensive and accurate to warrant any thing like a full account of them.— They live thinly dispersed over the country. I should not think there were fifty buildings in sight of the road from the Chatahoochy to this place, 110 miles, though the road passes through part of the town of *Coo-sa-wa-tee*, which is the largest town in the nation. A white man, who has resided in the immediate vicinity some time, informed me, that there were probably 400 souls within a distance of four miles on the river. The Indians dwell in log cabins, not much inferior to those of the whites in the neighboring settlements. They have little furniture of any kind; but they are gradually getting into the use of the English dress. All the women that I saw were dressed in long loose gowns. Several were riding on horseback. Both males and females use the same kinds of saddles, as are used by males and females respectively in our own country. In some places on the

road there is no human habitation for 12 miles; generally the huts are within two, three, and four miles of each other. The clearings take up so little room, that one is almost the whole time travelling in a wilderness.

The number of whites residing in the nation is considerable. Many have obtained all the privileges of citizenship by marrying female natives. Others have been introduced as mechanics, by the government of the U. States, and others still have obtained leave to reside here as mechanics from the chiefs. Beside these classes, there are occasional stragglers, who reside for a longer or shorter time, without leave from any one. The intermarriages of whites and natives have been so long practised, that a considerable part of the tribe are of mixed blood; yet all, who are partly Indians, are spoken of as Cherokees. The mixed breed can generally speak English, but some of them can neither understand nor speak that language at all. A few have sent their children to the white settlements to obtain the rudiments of knowledge. The greater part, however, are as ignorant of every thing, which it is important for them to know, as the full-blooded Indians are.

As to their persons, the Cherokees are a well-formed, good-looking people.—Some of them have as fine countenances, as can easily be found in any country. The children are almost universally active, plump, and healthy. It is Mr. Gam-bold's opinion, as well as the opinion of our missionaries, that the children have as good intellects, and are as apt to learn, as the children of civilized people. In speaking of their actual progress, however, an allowance must be made, on account of their being obliged to learn a new language. The color of this tribe is not so dark, as that of most of our Aborigines. I have seen several half-breeds, who, if seen in Boston or New-York, would not be thought to have a drop of Indian blood in their veins. Many children, partly descended from Cherokees, have light yellow hair, blue or grey eyes, and fair skins.

Some of the half-breeds have large plantations, which they cultivate by the aid of slaves; but the fields of full-blooded Cherokees are generally small, and they do not carry on agriculture with much vigor and effect. In this tribe has been tried an experiment of vast practical utility to the human race. The result is, that *savages cannot be civilized without Christianity*. I cannot go into the details here. The greatest effect of introducing some of the implements of civilized life, with English dress, and other things of small importance, has been to make some of the people most insatiably avaricious, leaving them as far from real civilization as before.

As Chickamaugh comprehends a considerable district, extending up and down the creek of that name, and including an Indian village near the Tennessee, it has been thought best by the missionaries, Mr. Cornelius, and myself, that the missionary station should receive a new name; and, since I commenced this letter, we have given it the name of BRAINERD, in affectionate remembrance of that able, devoted, and successful missionary. The mission house is situated about 50 rods south-west of the creek, and two miles north-east of the Georgia and Tennessee road. It fronts the south-east, has the dining hall and kitchen in the rear, and several log cabins on each wing for the accommodation of the children and some of the missionaries. There are several other log buildings for store-rooms, corn-houses, and stables. The school-house is 30 rods to the south-west; and is sufficiently large to accommodate 100 scholars on the Lancastrian plan, and to answer for a place of public worship on the Sabbath. The cultivated land of the missionary farm lies in several fields, principally in front of the buildings, and amounts to 45 acres. The creek here pursues a north-westwardly direction, but below takes a northerly course to the Tennessee, which is distant 15 miles, following the creek, though only 6 miles at the nearest place. The brow of the Lookout Mountain, immediately under which the Tennessee passes, is about 7 miles distant in a due-west course. The creek is navigable for boats to the mission-house. At the landing place is what is called a fish-trap, formed by a partial dam. It was rebuilt the last year, and is of great benefit to the establishment. Should it prove as valuable in future seasons, as in the two last, it will be worth more than \$500, the sum which the Board paid for the improvements of the place. The fish are caught as they pass down stream in the night. No preparation is necessary to catch them. On the first morning after my arrival, about 40 fish were taken, the aggregate weight of which could not have been less than 150 pounds. When the water is high none are taken; but except at such times, they are caught at all seasons of the year. Once this spring 150 were ta-

ken at a time, and the next morning 120; the largest weighing 30 pounds, and a considerable proportion from 5 to 10 pounds each. Most of them are fat and good, some excellent, either fresh or salted.

The mission-house and other buildings stand on a gentle eminence, and present an agreeable appearance. The mission-house, school-house, dining hall, and kitchen, are built of hewed logs, having the interstices filled with mortar. The first mentioned of these buildings has two rooms on the lower floor, with an open hall between them. The upper story has two lodging rooms; but when finished will have four. The principal expense of the buildings is defrayed by government.

The general aspect of the country is pleasant; the woods are now decked with a variety of wild flowers; the forests have become verdant; and Lookout, with the hills on the opposite side of the Tennessee, appears majestic and beautiful.— They are the first high-lands, which have reminded me of the noble mountains and hills of New-England. They are not seen from Brainerd; nor till the traveller arrives within two or three miles of the river.

There is but one post-office in the Cherokee nation; and that is within four miles of Brainerd, and is a very great convenience to the establishment.

On my way hither I called upon the Rev. John Gambold, the Moravian missionary at Springplace, and was received by him and his family with the most affectionate hospitality. The day, which I spent there, will long be remembered by me, as one of peculiar interest and enjoyment; and, as I would hope, of improvement too.

The Moravian mission among the Cherokees was commenced in May 1801, by the Rev. Abraham Steiner and the Rev. Gottlieb Byhan, an application having been made in 1799 for permission to send missionaries hither, and liberty having been given in 1800. Mr. Steiner returned to N. Carolina in September of the same year, and is now employed in the ministry there. Mr. Byhan resided here till 1812, and, with his wife and children, formed a part of the missionary family.— He then returned to Salem, (N. C.) on account of the sickness of Mrs. Byhan.— The Rev. Jacob Wohlfahrt was employed in the mission from 1803 to 1805. He is now dead.

Mr. Gambold and his wife joined the mission in October 1805. Four years afterwards they were visited by a brother of Mr. G. who has remained a member of the mission family ever since. A school has been kept up in the family some months before the arrival of Mr. G. to the present time; and has varied from 4 to 13 children, principally boys. The children being taught and fed gratuitously, the only limit has been the ability of the mission to maintain them. Between 40 and 50 have received schooling. In the school are taught reading, spelling, writing, arithmetic, grammar, and the elements of religious knowledge. For the latter branch of instruction the catechetical form is used.— Mrs. G. has generally conducted the school, which she is perfectly capable of doing. Before she engaged in the mission, she had been much employed in the instruction of youth. She has now six boys under her tuition. They read in the New Testament; and three or more of them parsed very well in passages taken at random. They answered questions in their catechism, repeated the commandments, and the creed, and sung hymns very prettily. They have also made considerable improvement in writing.

Mr. G. preaches at his own house on the Sabbath, and performs other pastoral duties. He and his brother cultivate a farm of 35 acres, which produces the necessaries of life in great abundance. They have a large stock of swine and horned cattle; some valuable fruit trees, a pleasant flower and kitchen garden, and a most delightful and abundant spring of water. I forgot to mention before, that this country abounds in fine springs, and rivulets of pure water. Mrs. G. has quite a taste for botany, as she formerly taught that branch of natural science.

The Moravian church at Springplace is small. Among the members are only two natives. One is a woman, whom they denominate *the firstling of Christ* among these heathens. She was baptised on a profession of her faith nearly eight years ago. The other is Mr. Hicks of whom you have often heard, as an intelligent, well-informed man, who has more influence than any other man in the nation. He was baptised five years ago. Mr. G. observed, that he was careful not to admit converts hastily to Christian ordinances; but wished to be well satisfied, by continued evidence, that they had experienced a work of the Holy Ghost. He

said that he had sometimes been inclined to look upon his labors with melancholy, and to regard himself as a barren tree; but, upon reflection, he gave thanks, that the little fruit, which the Lord Jesus had given him, was of the most precious kind.

There are at present some hopeful appearances among those, who attend Mr. Gambold's ministrations; particularly among some blacks, who compose a Sabbath school at his house. The good man expressed strong desires for a blessing upon his labors, and that the Gospel might come with power to every part of this tribe. This worthy family rejoiced much, when the mission on Chickamaugh was commenced by Mr. Kingsbury; and their joy has been increased by the arrival of every additional missionary. In the religious poetry, which they composed for the commencement of the new year, they did not omit to celebrate the beginning of our establishment. On account of their advanced age, the friendship they have expressed, and the kind offices they have rendered our mission, they are familiarly called father and mother, by all the missionaries at Brainerd.

On leaving Springplace, I could not but reflect on the dignified character and noble employment of the consistent and devoted missionary. Happy they, who sustain this character, and spend their lives in this employment. Happy they, who, when the Lord cometh, shall be found instructing the ignorant, and spreading their Savior's name where it has never been before.

It was on Friday evening, the 8th inst just after sun-set, that I alighted at the mission-house. The path which leads to it from the main road, passes through an open wood, which is extremely beautiful at this season of the year. The mild radiance of the setting sun, the unbroken solitude of the wilderness, the pleasantness of the forest with all its springing and blossoming vegetation, the object of my journey, and the nature and design of the institution which I was about to visit, conspired to render the scene solemn and interesting, and to fill the mind with tender emotions.

Early in the evening, the children of the school, being informed that one of their northern friends, whom they had been expecting, had arrived, eagerly assembled in the hall, and were drawn up in ranks and particularly introduced. They are neither shy nor forward in their manners. To a stranger they appear not less interesting than other children of the same age; but, if he considers their circumstances and prospects, incomparably more so.

At evening prayers, I was forcibly struck with the stillness, order, and decorum of the children, and with the solemnity of the family worship. A portion of Scripture was read with Scott's practical observations; a hymn was sung, in which a large portion of the children united, and Mr. Hoyt led the devotions of the numerous family. If all the members of the Board could hear the prayers, which are daily offered in their behalf at this station, (and I presume at all others under their superintendence;) and if all patrons and contributors could hear the thanks, which are returned to God for their liberality; and especially if they could see a large circle of children, lately rescued from heathenism, kneeling with apparent seriousness and engaging in the solemnities of Christian worship, one of them already a hopeful convert, and others thoughtful and inquiring;—if all these things could be seen, one may safely predict, that the exertions and sacrifices of the friends of missions would be increased four-fold. These things are not the less real, however, because they cannot be seen by every friend to the cause.

The mission family, when assembled for prayers, consists of the missionaries and their wives, Mr. Hoyt's children, the Cherokee children, occasional visitors, the hired men, and the kitchen domestics. All these make a goodly number.—The missionaries lead at family prayers in rotation. The children are called together by a house-bell; at the close of evening prayers they are wished a good night, which they reciprocate; and soon afterwards the horn is blown, as a signal for them to retire to rest.

Half an hour before sun-rise the horn is blown as a signal to rise; and just as the sun appears above the horizon the family assemble in the hall for morning worship. After prayers, the children proceed to their different employments. The boys, as they come from the hall, file off to the right, and form in a straight line; the girls to the left, to a log cabin assigned for their accommodation. The boys are immediately joined by Mr. Chamberlain, their instructor, who has the charge of them from the blowing of the horn in the morning till it is blown at nine in the evening. During the whole of this time he is with them, except the interval at noon; and then they are under his superintendence. They join the rank

with great alertness in the morning, as tickets are given to those most distinguished for quickness and punctuality; and the fine of a ticket is imposed on any one, who shall be culpably dilatory. These tickets, which are given as rewards on other occasions also, answer the purpose of a circulating medium among the boys, as they are redeemed with little books, or such other articles as the holders need. As soon as the rank is formed, the boys are despatched to the various employments assigned them. Those employments, which are of a permanent nature, are assigned by the week, so that there is a change of labor. Occasional services are performed by a detachment for the occasion. Some are sent to dress the fish, when any are taken; some to assist in milking the cows; some to hoe in the garden; some to pound corn, &c. Some of the boys are too small to do any thing; but, after all the above-mentioned services are provided for, Mr. Chamberlain has commonly about ten active lads to take with him to the field. On one morning since my arrival they planted an acre of corn before breakfast; on another, they planted six or seven bushels of potatoes, the hills being prepared; and these are fair specimens of their morning labor. When breakfast is ready, the various family is called together by the horn. Two long tables are supplied with wholesome and palatable, though plain, food. One of Mr. Hoyt's daughters sits at the head of each table; Mr. Hoyt and Mr. Kingsbury at the other end; and the other missionaries where it is most convenient. The boys sit at one table, the girls, occasional visitors, and the hired men at the other. They take their seats at table, as they enter the room; and when all, or nearly all, are seated, a blessing is pronounced. Till the blessing is concluded, not one touches his knife and fork, or plate; nor is the slightest impatience discovered, as is common among children in civilized society. The most entire stillness and decorum prevail, while a blessing is asked and thanks returned, as well as at family prayers. The behavior of the children while eating is very decent; and they are less noisy, than any equal number of young persons whom I ever saw together. The stillness arises in part, no doubt, from the fact, that many of them do not speak English readily; and are therefore rather bashful about speaking at all, either in English, or their own tongue. Some cannot speak a word of our language on their first arrival. After breakfast there is another period of labor, which lasts till nearly nine, when the school commences. The morning labor is about equally divided by breakfast, and amounts to two hours and a half. To this is to be added an hour's labor in the evening. The only time the boys have for play is a little while before dinner, and again at dusk. They labor as cheerfully and as effectually, as any company of boys I ever saw. They handle axes and hoes with great dexterity.

I have been the more particular on this subject, as it has been often said, that the children of Indians cannot be taught to work.

Each detachment of boys has a leader, even when no more than two are employed upon a service. When all are convened, they meet at the sound of the whistle.

The school is opened by reading a portion of Scripture, singing a hymn, and prayer; and closed by prayer and singing. It is conducted upon the Lancastrian plan, a plan not only excellent in itself, but peculiarly suited to catch the attention of Indian children. The principal exercises are reading, writing on sand, slates, and paper, spelling, and arithmetic. None have yet commenced the study of grammar. Of the writing I hope to show you specimens. Fifteen read in the Bible. They have attended school from 8 to 12 months, and more than half of them began with the alphabet. This class would be considered as reading and spelling pretty well for children of the same age (from 10 to 15) in one of our common schools at the north; and I think such a fact indicates uncommon assiduity on the part of their instructors. Eleven others, all of whom began with the alphabet, can read intelligibly in easy lessons. Eighteen have commenced writing on paper. There are now in the school 47 Cherokee children, Mr. Hoyt's two youngest sons, and two white boys. The two latter will stay a short time; and were admitted from peculiar circumstances. These numbers have been just ascertained by Mr. Kingsbury, for the purpose of making out his report to the Secretary at War. Fourteen are full blooded Cherokees; the remainder of different degrees of Indian blood.

When the girls are out of school, they are under the charge of Mr. Hoyt's second daughter, now Mrs. Chamberlain. They are all, (16 in number,) lodged in one log cabin, which has a chamber. Here all their domestic industry is carried on. Two spin, and two card, the rest sew and knit. They wash, mend, and often make their own clothes; and assist in mending the clothes of the boys. Mrs.

C. prays with them every evening; and they unite in singing a hymn. When engaged in their work, they are often overheard singing. Mrs. C. says, that the girls are remarkably good tempered. They have few disagreements among themselves; and three or four of them have never been seen out of humor in the least. The boys are also represented as mild and gentle in their tempers; and as much less apt to quarrel than an equal number of white boys. From my own observation I can state, that there is much less noise and disturbance about the house, than is common with half the same number of children among ourselves. It is said to be a general characteristic of the Cherokees, that they are mild, and not apt to quarrel unless inflamed by whiskey. In this case they are easily provoked, furious beyond drunkards of civilized nations, and totally regardless of consequences. If they perpetrate any wickedness, while in a state of intoxication, they say that whiskey did it, and not they; and though they regret it, they do not take any blame to themselves. They are as fully convinced, however, as drunkards among the whites, that whiskey is a tremendous evil; and one which, if not arrested, will destroy their nation.

A SABBATH AT BRAINERD.

After morning prayers on the Sabbath, the families of the missionaries hold a prayer-meeting of an hour. The other services, on the first Sabbath after my arrival, were as follows. Some religious conversation was had in the morning with natives; particularly with a young man, who had once been a member of Mr. Gambold's school. He had come 17 miles to attend public worship, and appeared seriously disposed. When an interpreter is necessary, Catharine Brown, or some other member of the school, performs that duty. It is the practice of the missionaries to expound a chapter in the forenoon, at the school house, and, after a short intermission, to preach a sermon for the afternoon service. The audience consists of the mission-family, including the children of the school, and of various classes of persons from two to twenty miles around. The nearest neighbor is two miles off; but there are several about the same distance, in different directions. I should judge there were about 50 persons, who came from the vicinity to attend worship, making the whole audience considerably above a hundred. Mr. Butrick expounded the Mosaic account of the deluge, and enforced it by a practical application; Mr. Hoyt preached P. M. from Isaiah, xlix. 6, on the future promulgation of the Gospel among all classes of people in every country, with an application adapted to the audience. After public worship, the brethren of the church conversed with two colored persons, a man and his step-daughter, on the subject of experimental religion. The man had been under religious impressions for eight months, and had conversed freely with some of the brethren last fall, the woman dated her first concern several months ago. They were ignorant, as might naturally be expected; but so far as could be judged from a single conversation, they had been under deep convictions of sin, and there was some ground to hope they had been renewed by divine grace. They attributed their first seriousness to Mr. Kingsbury's preaching. Suitable admonitions were given them, and it was determined to make particular inquiries respecting their conduct, and to examine them again hereafter.

A Sabbath school, for the instruction of blacks, has been kept up since last summer. The improvement, which a number of them have made, is truly wonderful. A man of 30 years, who only knew the alphabet, when the school commenced, can now read a chapter, or a psalm, very decently. A boy of 15, who did not know a single letter, can read very well in the Testament. Several others have begun to read in the Bible. The greater part come six miles or more to meeting; some 15 or 20 on foot; and none less than two miles and a half. The number has varied from 10 to 25. Mr. Hall has paid particular attention to this school. The season for instructing these people is at the close of public worship. Several of them are under serious impressions; and all pay the strictest attention to religious services. They sing a hymn before the school is dismissed, and a prayer is offered by the instructor.

I have seldom seen a Sabbath more entirely devoted to the purposes of religion. How animating the reflection, that in 16 months from the commencement of missionary labors at this place, there should be a Christian community, in which all the advantages of religious education are enjoyed, and all the ordinances of religious worship administered. How delightful to see the Sabbath shine upon this dark land.

THE CHURCH AT BRAINERD.

You have been informed of the admission of five native converts and one white man to the little church, which the Lord has planted here. On the first Sabbath in this month, Mr. Hoyt's youngest daughter, who had, as was hoped, experienced a saving change since the family arrived at this place, was admitted to communion. At the same time, a black woman was also admitted. The second Sabbath after my arrival, a colored man was added to the church; so that it now contains nine persons, whom as we trust, the Lord has called, within a few months past, to be heirs of his kingdom.

Particular mention has already been made of Catharine Brown; but I think you will be pleased to hear something more of this interesting female. Her parents are half-breeds, who have never learnt to speak English; yet if you were to see her at a boarding-school in New-England, as she ordinarily appears here, you would not distinguish her from well-educated females of the same age, either by her complexion, features, dress, pronunciation, or manners. If your attention were directed to her particularly, you would notice a more than ordinary modesty and reserve. If you were to see her in a religious meeting of pious females, you would not distinguish her, unless by her more than common simplicity and humility. When she joined the school in July last, (having come more than 100 miles for that sole purpose,) she could read in syllables of three letters, and was 17 years old. From her superior manners and comely person she had probably attracted more attention, than any other female in the nation. She was vain, and excessively fond of dress, wearing a profusion of ornaments in her ears. She can now read well in the Bible, is fond of reading other books, and has been particularly pleased with the *Memoirs of Mrs. Newell*. Last fall she became serious, is believed to have experienced religion in the course of the autumn, and was baptised and admitted to the church in January. Since that time she has been constantly in the family; and all the female members of it have the most intimate knowledge of her conduct, and receive a frank disclosure of her feelings. It is their unanimous opinion, that she gives uncommon evidence of piety. At meetings for social prayer and religious improvement, held by them on every Thursday afternoon and Sabbath evening, Catharine prays in her turn, much to the gratification of her sisters in Christ. Her prayers are distinguished by great simplicity as to thought and language, and seem to be the filial aspirations of the devout child. Before Mrs. Chamberlain took charge of the girls, Catharine had of her own accord commenced evening prayer with them, just as they were retiring to rest. Sometime after this practice had been begun, it was discovered by one of the missionaries, who, happening to pass by the cabin where the girls lodge, overheard her pouring forth her desires in very affecting and appropriate language. On being inquired of respecting it, she simply observed, that she had prayed with the girls, because she thought it was her duty. Yet this young woman, whose conduct might now reprove many professing Christians, that have been instructed in religion from their infancy, only ten months ago had never heard of Jesus Christ, nor had a single thought whether the soul survived the body or not. Since she became religious, her trinkets have gradually disappeared, till only a single drop remains in each ear. On hearing that pious females have, in many instances, devoted their ornaments to the missionary cause, she has determined to devote hers also. In coming to this determination, she acted without influence from the advice of others.

The general deportment of all, who have joined the mission-church, is such as to afford increasing evidence that they are, what they profess to be, the disciples of Christ. Though God alone can search the heart, and we must expect mistakes, and disappointments, in our judgment of Christian character, it is no more than gratitude to the Giver of all good, to acknowledge his kind interposition in behalf of any, who were recently in a state of total ignorance of Him, and of the salvation which he has revealed.

On the 14th instant we were highly gratified by the arrival of Mr. Cornelius, who had been hourly expected for several days. He brought with him a Choctaw youth of 16 to be educated at the Foreign Mission School in Connecticut. The arrival of Mr. C. was desirable on many accounts; but particularly because he was able to give precise information with respect to the proposed seat of the mission to the Choctaws, and the best mode of conveying the missionaries thither.

The interest felt in his welfare by all who were present, and the important services, which he had rendered to the cause of missions, while journeying within the last sixteen months about 4000 miles, of which 1000 miles were within the limits of the Indian nations, will be easily felt and justly appreciated by yourself.

The subsequent Sabbath will long be remembered by us, on account of its sacred solemnities. The administration of the Lord's supper had been appointed, in expectation of the arrival of Mr. Cornelius. He preached from the chorus of the 107th Psalm: *O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.* It was at this time, that the colored man, mentioned above, was admitted to the church. Twenty-four persons sat down together, here in the wilderness, at the table of their Lord. Five of us, who had been intimately connected in these attempts to convey the Gospel to the Indians, expected to leave the place within a few days, two on our way towards home, and the others to enter upon the Choctaw mission. We could not indulge the slightest anticipation of ever meeting again at this feast of love; and it was altogether probable, that several of us should see each others faces no more in this world, after the expected separation should have taken place. These reflections, and many others which will suggest themselves to your mind, rendered the occasion deeply affecting.

During my stay the mission and school were visited by several gentlemen, who were passing through the nation, among whom was the Governor of Tennessee. They all appeared pleased with what they saw; particularly the Governor, who spent a night at the mission house, and witnessed the regular exercises of the school. Nothing strikes a stranger more agreeably, than the ease and propriety with which the children sing several hymns, without assistance from any other person. Mr. Chamberlin tells me, that he believes every child, who has been at school any length of time, can take part in the singing; and it is with pleasure I add, that every member of the missionary family can also join with the voice, as well as with the understanding.

Mr. Cornelius and myself are preparing to set out for home on Monday. We take three Cherokee youths with us for the Foreign Mission School. One is the son of Mr. Hicks; and the good man has come up to spend the Sabbath with us. We expected to set out sooner; but have found it difficult to close the various necessary business before Monday. I am, Sir, very affectionately yours,

JEREMIAH EVARTS.

Brainerd, on Chickamaugah, Creek, May 23, 1818.

P. S. *Knoxville, Tennessee, June 1.* As my letter would reach you, if brought by myself to this place, considerably earlier, than if put into the Rossville post-office, I have brought it with me, and venture to try your patience a little longer with a postscript.

At noon on Monday of last week our business was so far completed, that we prepared to separate, and proceed on our various ways. Mr. and Mrs. Williams with their babe were to go on board one of the large flat-bottomed boats, which are so common in the rivers of the western country, and proceed to the lower end of the Muscle Shoals, whither Mr. Kingsbury was to follow them on horseback. The boat was purchased with the design of going down the Tennessee and Mississippi to the mouth of the Yazoo; but, on further consultation, it was thought best, that the missionaries should leave the boat at the place above mentioned, and proceed in a waggon through the Chickasaw nation to the contemplated station among the Choctaws, on *Yalo-bushur* creek, a branch of the Yazoo. The land carriage is about 200 miles. The missionaries, who were about to leave Brainerd, felt strongly attached to that place, as the scene of their first labors among the heathen, and the place where signal tokens of the divine favor had been manifested; yet they were perfectly willing to commence a new establishment, at the call of duty, though it was to be 400 miles distant, and in a perfect wilderness. Mr. Williams was greatly attached to the children of the school, as he had been the instructor for a considerable part of last year. At the time of parting, the mission family, including all the children, were assembled in the open passage. Mr. Hoyt prayed, and all united in singing, "Blest be the tie that binds," &c. Many tears were shed, and the elder children were deeply affected. As Mr. Kingsbury, Mr. Cornelius, and myself were about to visit the Cherokee agency by a circuitous route, we concluded to send the Indian lads di-

rectly thither, under the care of an elder son of Mr. Hicks. Nothing touched me more than to see this Christian father, converted from heathenism in a heathen land, about to send his darling son to the heart of a Christian country, with a view to his receiving an enlarged and Christian education. The parental and filial attachment is described by our missionaries, as being uncommonly strong among the Indians; vastly stronger than any other and all other attachments. When the boys were mounted for their journey, and Mr. Hicks had bidden us farewell, he went a short distance with his son into the woods, to take leave of him aside from observation; and thence turned off homeward. What passed there I know not. Doubtless the yearnings of a parents' bowels were experienced; doubtless the prayers of a father ascended to the Preserver of men. These prayers will be echoed from many a bosom; and it will be ardently desired, that the lad may return in safety with a cultivated mind and a sanctified heart, and may be a comfort to his father and a blessing to his people.

The greater part of the mission family, not including the children, accompanied Mr. and Mrs. Williams to the river, a distance of seven miles. The road leads through an entire wilderness, and no house is seen except that of the ferryman, at a little distance from the river's bank. The Tennessee is here a noble stream, half a mile wide, and probably conveys in its channel twice or three times as much water, as is conveyed in the channel of the Connecticut against Middletown. When we look at such a river on the map, we conceive of its banks as cultivated; especially if it runs through a country so long settled, and so populous as Tennessee. But I am told, that the greater part of this river, even without the Indian limits, is still shaded by native forests; and within these limits the eye of the boatman can seldom meet with any indication, that the country is inhabited. The mighty flood rolls along in solitary grandeur, as it did a thousand years ago. At the place where the missionary boat was fastened, the banks presented nothing but a wilderness. The scene was new and imposing. As we looked up the river, the eye caught a perpendicular cliff of lime-stone 80 feet high, which formed the right bank; a beautiful island divided the channel into nearly equal parts; and both banks were covered with a luxuriant vegetation from the oak to the cane, the flowering shrub, and the tender grass. The trees had now assumed the appearance of summer.

When the boat was ready to depart, and after we had enjoyed an agreeable interview, a parting hymn by Dr. Doddridge was sung to Old Hundred, and a prayer was offered by Mr. Cornelius. The fact that this mission was prepared and sent forth in the wilderness gave the whole transaction an indescribable interest. None were more affected than four native women, who could not speak English, though they could understand something of it, and who had come four or five miles to take leave of Mr. and Mrs. Williams. One of them is so old, that she has great grand children at the school. She is remarkable for kindness of disposition, and attention to the missionaries.

The religious solemnities being over, we stepped on shore; the boatmen untied the ropes, pushed into the current, and the boat moved gently out of our sight. Our friends of the mission family returned to Brainerd; we crossed the ferry, and pursued our course towards Washington, Tennessee, through the woods.

On Wednesday at noon we reached the Cherokee agency. The venerable Col. Meigs, who was taken prisoner at Quebec when Montgomery fell, has for many years been the agent of government in this nation. He received us with the greatest kindness, and expressed a deep interest in our mission and school. At present there is a meeting of the Indians here, at which the whole population has been invited to attend. The object of the meeting is, to explain the treaty of July last, and to enrol those, who intend removing across the Mississippi, and those who wish to take reservations of a mile square, according to the treaty. It is a week since the talk opened. The concourse was not so numerous as was expected. There was, however, a very diversified assemblage, composed of persons of all ages, of both sexes, and of all complexions, from the full-blooded Cherokees to the whites. Governor M'Minn was the commissioner of the government to transact business with the Indians. He shewed us many civilities, and invited Mr. Cornelius to preach the next day.

On Thursday morning the Governor held his concluding talk with the natives, and dismissed the council. Mr. Cornelius then preached to a mixed audience under the bower, which had been formed for the accommodation of the people during the long session. According to previous arrangement, I addressed the

JULY,
ouched
a hea-
with
tal and
strong
ments.
den us
eave of
passed
erience.
These
d, that
t, and

ompa-
e road
ferry-
a noble
three
against
banks
o pop-
with-
its the
is in-
ousand
s pre-
As we
80 feet
el into
etation
e trees

eeable
and a
pared
le in-
speak
e four
so old,
adness

untied
sight.
ferry,
ds.
erable
as for
with
chool.
lation
aty of
i, and
ty. It
as ex-
f per-
ooded
gov-
s, and

tives,
ience
eople
d the

1818.

Indians, who are about removing to the Arkansas, on the subject of establishing a mission and school among them. The public interpreter explained my meaning, as I proceeded. The principal chief had visited the school at Brainerd while I was there, and appeared much pleased with it. Other leading Indians had done the same; and many, who are about crossing the Mississippi, had expressed a strong wish, that a school should accompany them. Still it was thought desirable, that the subject should be again brought forward. We happened very opportunely to be in the nation at the holding of this council. The particulars of the interview will be related, God willing, when I am more at leisure. At present I can only say, that there are weighty reasons for establishing a mission, as soon as possible, on the river Arkansas.

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

June 1. From the Female Cent Society in Winchendon, by Mrs. Sarah Pillsbury, Treasurer,	\$13 73	Brought forward	\$719 76
Mr. Reuben Hyde, of do.	1 00	13. The Monthly Concert for prayer in the Rev. Mr. Oliphant's church in Beverly, by the Rev. Dr. Worcester,	5 15
The Female Cent Society of St. Albans, Ver. by Horace Janes, Esq.	13 00	Mrs. Ruth Conant, of Ipswich, by the Rev. T. Kimball,	1 00
Contributions in the first church and parish in North Yarmouth, Me. on the first Sabbath in the year, and at their monthly prayer meetings, by Dea. Jacob Hayes,	21 00	The following sums were remitted to the Rev. Dr. Worcester, by the Rev. Ebenezer Caldwell, an agent of the Board at Waynesborough, Georgia, and are for the Cherokee mission, viz.	
3. Contribution in the monthly concert in St. Johnsbury, Ver. remitted from Mr. L. Clark, by Mr. George Carlton,	11 11	Collections at two concerts for prayer,	9 94
The Cent Society in Worcester, by Mrs. Lydia Taylor, Treasurer,	14 02	Avails of a charity box,	2 06
From "A. H."	2 00	From a friend to missions, by her industry,	1 25
Contribution in the vestry of Park street church, at the monthly concert, by Mr. Nathaniel Willis,	3 00	From students in the Academy,	75--14 00
4. The Heathen's Friend, a society of ladies in Fairhaven, by the Rev. A. Wheeler,	9 00	A monthly prayer meeting at Marietta, Ohio, remitted by the Rev. Samuel P. Robbins to the Rev. Dr. Morse,	15 37
The Female Charitable Society in Great Barrington, by Mr. Reuben Bacon,	17 48	15. The Female Heathen's Friend Society in New Bedford, half for missions and half for translations, by Miss Betsey Mayhew, Treas.	28 74
The Female Foreign Mission Society in Ashford, Con. by Mary Pond, Treasurer,	29 68	The Female Auxiliary Foreign Mission Society of Alfred, N. Y. by Mrs. Amelia Davenport, Treas.	12 00
5. The Consistory of the Dutch church at Tarry Town, N. Y. by Messrs. Dodge and Sayre,	30 20	A friend of missions in Randolph, by the Rev. T. Pomroy,	8 00
6. The Ladies' Newell Mission Society in the first parish of Canterbury, N. H. by Mrs. Mary E. Harris, Treasurer,	30 00	16. The Hanover Female Mite Society, by Mrs. Lydia Stockbridge, Treasurer,	14 00
A friend to missions in Waterford, Me. by the Rev. Lincoln Ripley,	2 00	17. From the following sources, by T. Dwight, Esq. an agent of the Board, viz.	
A female, by the same,	1 00	The Female Cent Society of Middlebury, Con. by the Rev. Mark Mead,	15 00
8. The Saco and Biddeford Branch of the Foreign Mission Society, by Capt. Samuel Moody, Treasurer, remitted by Mr. Jeremiah Bettes,	128 25	Ezra Ives, for Indian missions,	1 00
10. The Female Mite Society of Baltimore, by Mrs. Eliza Coale, Treas.	350 00	The Female Cent Society of Hamden, by Mrs. Esther Dickerman, Treasurer, for the Cherokee mission,	20 00
The Aiding Foreign Mission Society of Plympton and the Vicinity, by Dea. Lewis Bradford, Secretary,	22 65	The Female Missionary Society of Stratford, Con. by Mrs. Whitney,	30 00
The Plympton Branch of the Heathen's Friend Society, by Mrs. Mary Dexter, Treasurer,	19 64	The Donation Society of Back Creek, by Mr. Whiting,	27 00
11. A friend of missions in Wilmington,	1 00	The Union Moral Society of the same place,	5 00--98 00
		The Female Reading Society in	
Carried forward	\$719 76	Carried forward	\$915 90

	Brought forward	\$915 99
Leominster, by Mr. William Bascom,	- - -	7 00
19. From the following sources, by Henry Hudson, Esq. an agent of the Board, viz.		
The first Presbyterian congregation in Durham, N. Y., a thanksgiving offering,	- - -	42 76
William Ingraham of do. for the American Indian mission,	- - -	2 00
The Auxiliary Foreign Mission Society of Middlesex County,	- - -	120 05
The Female Foreign Mission Society of Franklin, Con.	- - -	22 00
A friend of missions in Durham,	- - -	5 00
John Williams, Esq. of Weathersfield, Con.	- - -	100 00
The Foreign Mission Society of Tolland County,	- - -	44 00
The Female Charitable Society of Granville, Ohio, to be forwarded to Mr. Warren, at Jaffna,	- - -	20 00
The Farmington Auxiliary Foreign Mission Society,	- - -	50 00
The Auxiliary Foreign Mission Society of Glastenbury, Con.	- - -	20 12
From a female,	- - -	4 00
The Rev. John Bartlett,	- - -	1 00
The Female Cent Society of New Durham, N. Y. by Mrs. Sybil Hart, Treasurer,	- - -	54 00
The West Hartland, (Con.) Female Charitable Society,	- - -	18 00
The Female Charitable Society in North Mansfield, Con.	- - -	20 60
Savings of William Wadsworth, of Durham, aged 5 years,	- - -	50
The Female Newell Foreign Mission Society of Exeter and Lebanon, Con.	- - -	17 00
The Female Cent Society of Harford, Penn.	- - -	14 16
The Female Cent Society of Somers, Con.	- - -	12 00
The Western District of Fairfield County Foreign Mission Society, by M. Marvin, Esq. Treasurer,	- - -	92 00
From do. for Indian tribes,	- - -	1 00
W. W. Ellsworth, Esq. Hartford,	- - -	20 00—660 19
20. The Foreign Mission Society of Hallowell and Augusta, and the vicinity, by John Sewall, Esq. Treasurer, remitted by Mr. James Gow,	- - -	120 00
By Messrs. Dodge and Sayre, the following sums, viz.		
The Rev. Jacob Burbank, of South Salem, N. Y.	- - -	3 00
Mrs. Electa Burbank, for the Cherokee mission,	- - -	2 00
Mr. Thomas Mead, of do.	- - -	5 00
Carried forward	\$10 00	\$1,713 18

	Brought forward	\$10 00	\$1,713 18
Mrs. Elisabeth Mead, for the Cherokee mission,	- - -	2 00	
Catskill, N. Y. by Orrin Day, Esq.	- - -	25 00—37 00	
Mrs. Lois Partridge of Hatfield, by the Rev. Dr. Lyman,	- - -	100 00	
The Female Cent Society of Hanover, Morris county, N. J. for the mission at Chickamaugah, by the Rev. E. P. Swift,	- - -	16 00	
From "Juvenis," with the Arkport post mark, for the translations,	- - -	10 00	
The Female Cent Society in Swanton, Ver. by Horace Janes, Esq.	- - -	7 00	
A friend of missions,	- - -	1 00	
25. From a family of six persons in the first parish of Worcester, saved by abstaining from the use of sugar in tea, by Mr. William Goodell,	- - -	6 00	
A contribution in the church and society in Franklin, N. Y.	- - -	13 00	
The Female Charitable Society in Blandford, by Mr. Cyrus Byington,	- - -	14 00	
A family in Worcester, contributed at the season of the monthly concert,	- - -	56	
26. The Female Charitable Society in Cummington, by Mrs. Lois Porter, Treasurer,	- - -	27 00	
The Cummington Society for promoting Christian Knowledge, by Mr. Seth Porter, jun. Treasurer,	- - -	24 00	
27. The Female Charitable Society of Williamstown, by Mrs. Betsey Noble, Treasurer,	- - -	23 00	
29. A contribution in the congregation at Peacham, Ver. half for missions and half for translations, by the Rev. Leonard Worcester,	- - -	35 76	
Contributions at the monthly prayer meetings in St. Albans, Ver. for the year ending April 1, 1818, by Horace Janes, Esq.	- - -	30 00	
The Congregational church in Arundel, Me. by the Rev. George Payson, remitted to Rev. Dr. Morse,	- - -	42 00	
Several female friends to foreign missions in Pittsfield, by the Rev. Heman Humphrey, remitted to Rev. Dr. Morse,	- - -	31 79	
The Rev. David H. Williston, of Tunbridge, Ver. by the Rev. Dr. Worcester,	- - -	50 00	
A friend in Hinsdale,	- - -	1 00	
Carried forward	\$2,132 29		

THE SCHOOL FUND.

June 3. From the Female Reading and Charitable Society in Worcester, for CHARLES A. GOODRICH, the second payment, by Miss Laura Bixby, Treasurer,	- - -	\$30 00
From the Prayer Society in Worcester, for SAMUEL AUSTIN, the second payment, by Mrs. Lydia Taylor, Treasurer,	- - -	50 00
4. The "Heathen's Friend," a society of ladies in Fairhaven, for the		
Carried forward	\$60 00	

\$1,713 18

0-37 00

100 09

16 00

10 00

7 00

1 00

6 00

13 00

14 00

50

27 00

24 00

23 00

35 76

30 00

42 00

31 79

50 00

1 00

182 29

330 09

50 00

560 00

	Brought forward	\$60 00
foreign mission school, by the Rev. A. Wheeler,	-	9 00
Children in a small Sunday school in Milford, by "R."	-	50
The Female Society in Waltham for educating heathen children, by Mr. W. P. Kendrick,	-	12 12
5. From the Society in Springfield, N. J. for educating heathen children, by Mr. D. S. Briant, Treasurer, remitted by Messrs. Dodge and Sayre,	-	20 00
6. The Ladies' and Gentlemen's Society in the first parish of Boxford, for educating heathen children, by Mrs. Henrietta Briggs, Treasurer,	-	27 00
Three small boys in Waterford, Me. for educating heathen children in Ceylon, by the Rev. L. Ripley,	-	40
9. The Female Missionary Society of the first Presbyterian church in the Northern Liberties of Philadelphia, for the education of Indian children in America, by Miss Sarah E. Thatcher, Treasurer,	-	60 00
From the Children's Cent Society belonging to the same church, for educating heathen children in the families of our missionaries at Bombay and Ceylon, by Mrs. Sarah Patterson, Treasurer,	55 00--	115 00
10. Several ladies in Charlestown, for the education of three children in the families of the missionaries, by Miss Martha Edes,	-	32 00
Children in Gorham, Me. by the Rev. Asa Rand,	-	5 00
11. The Juvenile Female Society of Concord, N. H. for educating heathen children, by Susan Kneeland McFarland, Treasurer,	3 00	
Esther Abbot of Concord, saved by abstaining from sugar,	25	
Charles Edward Thompson of do.	1 00--	4 25
The Heathen's Friend Society in Wareham, for the child at Bombay named JOHN ELLIOTT, by Miss Hannah Burgess, Secretary,	15 00	
13. From the following sources, by the Rev. Dr. Worcester, viz.		
Miss S. Hull's school in Salem, for educating heathen children in the East,	1 00	
For do. in the West,	1 00	
The Association of ladies and gentlemen in Hamilton, for educating heathen children, by _____, Treas.	4 76--	6 76
15. An unknown person, for the education of a boy [in Ceylon] to be named JAMES GIRDWOOD,	12 00	
Messrs. Sloan and McKinstry, of Catskill, N. Y. for the education of SLOAN MCKINSTRY, second annual payment,	30 00	
17. The Rev. Luther Bennett, of Cazenovia, N. Y. the amount of his commission as agent for the Reli-		
Carried forward	\$359 03	

	Brought forward	\$359 03
gious Intelligencer, by Mr. N. Whiting,	-	4 80
The Female Mite Society of Arundel, Me. for a child in Ceylon under the care of Messrs. Warren and Poor, to be named GEORGE PAYSON,	-	12 00
19. The Heathen School Society of Durham, Con. for educating heathen youth in India, by Deacon T. Stone, remitted to Henry Hudson, Esq.	-	35 25
John Williams, Esq. of Weathersfield, Con. for the schools at Bombay,	-	100 00
From the same, for the school at Cornwall,	-	100 00
Subscription at Norwich, Con. for the school at Cornwall, by the Rev. A. Mitchell,	80 00	
The Mite Society in the Centre School district of Ellington, Con. for heathen children in India,	4 25	
Appropriated from a donation of the Foreign Mission Society of Fairfield County, (Western district.) for the school at Cornwall,	1 00--	320 50
22. The Female Mite Society of Hanover, Morris county, N. J. for the support of a heathen child in India, to be named AARON CONDIR, by the Rev. E. P. Swift,	30 00	
25. Four little girls in the east parish of Marlboro', the avails of rewards given them for committing to memory portions of Scripture, for children in Ceylon,	-	50
The monthly concert for prayer at Hinsdale, for the Christian education of the heathen, by Mark Newman, Esq.	-	8 00
26. The Heathen School Society in Cummington, by Mr. Amos Cobb, Treasurer,	-	27 00
29. The birth day presents of James Alexander Twayne, of Savannah, Georgia, a little boy who died at four years of age; for the education of a heathen child to be named after him GEORGE ALEXANDER TWAYNE, by the Rev. Dr. Kollock,	-	40 00
The Heathen School Association of Blooming Grove, Orange county, N. Y. for schools amongst the Indians of the southern states, by Messrs. Dodge and Sayre,	60 00	
Miss Flavia Bliss of Longmeadow, given on her death bed, by the Rev. Mr. Storrs,	1 00	
		\$862 83
Total of Donations received in June,	\$3,045 12	
The following Donations have been received by the Treasurer.		
From Mr. Augustus Hand, Augusta,	\$1 00	
Miss Harriet Stebbins, Powelton,	5 00	
Mr. Ingraham,	5 00	
Contribution at the monthly concert in Mount Zion church, Hancock county, Geo.	31 75	

**INCORPORATED SOCIETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS.**

It will afford unfeigned satisfaction to all who, according to the sublime language of our church, devoutly pray that God will have mercy upon all Jews, Turks, Infidels, and Heretics; to be informed that this venerable Society is adopting very decisive measures for extending the knowledge of the Gospel to heathen nations. In the course of the last six weeks, three special meetings of the members have been summoned to take this important subject into consideration. These meetings were attended by the Most Rev. the Archbishops of Canterbury and York; the Right Rev. the Bishops of London, Gloucester, Ely, Exeter, Landaff, Norwich, Oxford, Peterborough, and Salisbury;—Lord Kenyon; the Deans of Westminster and Chester; Archdeacons Cambridge, Pott, and Watson; the Rev. Drs. Gaskin, Mant, Wardsworth, and Shackelford; the Rev. Messrs. G. D'Oyley, R. Lendon, H. H. Norris, Basil Woodd, &c.; Joshua Watson, Esq. &c.

The subject was introduced by his grace the Archbishop of Canterbury, who, with much personal interest, stated to the members the great importance of extending the missionary operations of the Society to the British territories in the East Indies and the island of Ceylon; under the jurisdiction and superintendence of the Bishop of Calcutta.

With much satisfaction we learn, that, after a short discussion, in which it was understood that no arrangements should interfere with the funds appropriated for the maintenance of ministers and catechists in the North American colonies, it was unanimously approved that the sum of 5000*l.* should be immediately placed at the disposal of the Bishop of Calcutta, and a correspondence opened with his lordship, for the purpose of carrying into effect the missionary objects of the Society.

The Bishops of London and Gloucester, and Joshua Watson, Esq., have been requested to draw up a Memorial upon the subject, to be presented to the Prince Regent by the Archbishops of Canterbury and York, soliciting his Royal Highness to grant a royal mandate, or king's letter, addressed to the clergy of all the churches and chapels of the national church, for a general collection in behalf of this important object.

The Bishops of London and Gloucester have also been requested by the Society to draw up an address to the clergy and the public, which is proposed to accompany the royal mandate, in order to stimulate the exertions of the country at large to unite in the propagation of the Gospel among the heathen nations under the British jurisdiction in India and Ceylon. It will give us unfeigned pleasure to hear of the progress of this truly religious and noble undertaking; and in the mean time, we cannot but congratulate our readers that the importance of Christian missions is thus likely to be more than ever recognised and acknowledged by the nation at large, and particularly by our rulers and dignitaries in church and state. We are convinced that all other missionary societies will most cordially welcome the efforts of this venerable Corporation; and though, from the nature of its charter, it by no means supersedes the necessity for other exertions, yet its sphere, even construing that charter in its strictest manner, is so wide and important from the vast accessions to the British colonies during the last century, that we shall rejoice to find that the public liberality keeps pace with the magnitude of its projected operations.

Ch. Observ. for April, 1818.

EXTRACT FROM A SPEECH OF THE RIGHT REVEREND JOHANN WINGARD, D. D. BISHOP OF GOTHENBURG, DELIVERED AT THE ANNUAL MEETING OF THE GOTHENBURG BIBLE SOCIETY, MARCH 31, 1817.

ANOTHER year has elapsed since we last assembled in this place for the delightful and edifying object of concerting the most effectual measures for the diffusion of the Holy Word of God. Important indeed have been the events of that year, as well in the world at large, as in God's kingdom upon earth. If the better informed part of mankind previously languished under those shackles of tyranny, which affected all their proceedings, the perturbation of mind, the agitation

when the fetters were burst asunder, were not less keenly felt. The conflict of opinions is not easily composed; and the wounds of society take a long time to heal. A want of the chief necessities of life raised also mournful complaints in most parishes; but "the Lord is good, a strong hold in the day of trouble." May he be our strength, and our support, and our refuge!

That God who can subject all things to his mighty power has wrought various remarkable changes. Heathens renounce their idols, and pay adoration to the living God. Jews bend their knees before the cross; Christians return from the error of their ways to their Father's house, which, like the prodigal son, they had forsaken. Although the enemy is, no doubt, active in sowing the tares of discord, deceit, and hypocrisy, still we must admit, that in general, a purer seed is sown in the fields of the church of God. The bright rays of truth have long since dispelled the gloom of superstition: and although in the conflict between truth and unbelief, the success has varied, yet He who is both the "Counsellor," and the "Mighty God," continues his victorious career; and the weapon in his hand is, "the sword of the Spirit," which is, "the word of God."

In all parts of the earth, the most active exertions are carried on for making known the whole counsel of God for our salvation. Even within the sphere assigned to us, the distribution of the Holy Scriptures has been greater than at any other period. But "let him that glorieth, glory in the Lord,"—For "He is worthy to receive the praise, and the power and the glory."

The duties more particularly incumbent on us, are, first, to encourage and uphold a spirit of charity, so essentially necessary for supplying the means of attaining our praise-worthy end: secondly, to exercise judgment and discrimination in selecting the objects; and lastly, to maintain a well regulated zeal in husbanding and apportioning the funds which the hand of benevolence confides to our charge for this excellent purpose. But in *this* cause, which is in a peculiar manner the cause of God and our neighbor, it might be assumed, that the admonition of a mortal is superfluous.—Yet, who would not avail himself of the opportunity of acting his part, even though it be superfluous, who feels, that this will probably be the last he shall ever be indulged with? I am become old, and satiate with living; I am full of days, and upon the verge of my 80th year, and soon will my now faltering voice be lost in the silence of the grave. My calling has been a preacher's work; and although my age has precluded me from the active labors of that holy office, yet the Lord, in his mercy, has for some years past permitted me, as on this occasion, to pay my tribute of regard to a beloved assembly of friends. This too, it is likely, the infirmities of age will no longer admit of. I therefore take my leave of you, with this heart-felt wish, that you may cling with all your love to the word of God, give it your most serious consideration, and follow its dictates as his obedient children; and that, through your charity, it may be plentifully distributed among your brethren and sisters in Christendom. O may you, and through you, a multitude, guided by his divine doctrine, become wise unto salvation. Amen.

**FROM THE MONTHLY PAPER CONTAINING THE BUSINESS OF THE
COMMITTEE OF THE RUSSIAN BIBLE SOCIETY, AT THEIR MEET-
ING, DECEMBER 20, 1817.**

THE desire after the reading of the word of God is increasing day by day. Poor people are incessant in supplicating us to let them have the Bible gratuitously; and when they have received a copy, are unable to express sufficiently the high sense they entertain of its value, and their gratitude for the gift. A Bailiff at Ransenburg, writes, "I am now completely happy, and enjoy the hours of leisure from business in the circle of my family, by partaking of the delightful food which the reading of the word of God affords me. May the merciful God grant, that this seed may spring up in me, and my children, and bring forth heavenly fruit.

A peasant in the government of Saratoff, writes, among other matters, as follows,—"The gift of the Bible is to me an invaluable treasure, and my soul quenches its thirst from the fountain of eternal life, just as the parched earth is refreshed by the rain from heaven.

The correspondent of the Society in their branch at Keiff, in a letter full of joyous feelings at bearing of the progress of the Russian Bible Society, expresses himself in the following terms: "What pleasure must it afford to that pious Asso-

ciation, to behold well organized Societies spreading over continents and islands, among cultivated nations in populous districts, and among wandering tribes; in countries near to us, on which the light of the Gospel has long shone; and in the most remote ones, which have not yet beheld a single ray of that light; among men whose minds are cultivated by science, as well as those who have not had an opportunity of obtaining such knowledge for the improvement of their intellectual faculties! What joy must they not feel on observing, that among these various classes the word of God is dwelling richly—that evangelical doctrine begins powerfully to impress the mind—that the law of the Most Holy converts the soul;—and that the will of our Heavenly Father is the rule of our life, thoughts, and actions! The blessing of God is, in truth, conveying saving health unto all nations. Thus the inspired prophet of old, foreseeing the establishment of the kingdom of Christ, exclaimed, "The Lord hath made bare his holy arm in the eyes of all nations, and all the ends of the earth shall see the salvation of our Lord!"

"As the root of the Bible Society is holy, its branches will be holy also. This pleasing prospect excites in our minds the hope, that, with the assistance of the grace of God, every father of a family, firmly grounded in faith and love for the word of God, will soon be able, surrounded by his children, who wait for his edifying lessons, to begin them by saying; 'Come, ye children, hearken unto me, I will teach you the fear of the Lord.' May the Lord soon grant the accomplishment of this hope to the heathen, who, wandering in the darkness of ignorance, have not yet come to a knowledge of the truth, nor listened to his gracious voice!"

POSTSCRIPT, JULY 25.

THE ship Malabar, Capt. Orne, arrived yesterday at Salem, in 106 days from Bombay, and brought letters from our Missionaries. Latest dates 6th April.

The Rev. Messrs. John Nichols and Allen Graves with their wives and Miss Philomela Thurston, who embarked on board the Saco, 5th Oct. last, arrived at Bombay on the 23d Feb. Their passage, though rather long, was a pleasant one. At the time of their arrival, and of the latest dates, they were all in good health. They were received by the missionaries there, Messrs. Hall, Newell, and Bardwell, with most affectionate tenderness, and joy, and thanksgiving; and by the Governor, Sir Evan Nepean, with great courtesy and kindness.

It was determined that Mr. Graves should have his station at Mahim, on the northern part of the island of Bombay, about six miles distant,—and Mr. Nichols at Tannah, on Salsette, about 25 miles distant from Messrs. Hall, Newell, and Bardwell.

The marriage of the Rev. Mr. Newell with Miss Philomela Thurston was solemnized 26th March.

The mission at Bombay is in a very prosperous state. The schools of the mission are now eleven; the children and youth belonging to them, Jewish, Mahometan, but chiefly heathen, are about 1200; the average number attending from day to day, about 600.

The latest intelligence from Ceylon was of the 9th March. The Rev. Messrs. Warren and Richards were then thought to be a little better; yet they were both quite feeble, and fears were entertained respecting their recovery. This is at present the only cloud upon our Eastern missions; and on account of this fervent and unceasing prayer will be offered, by many thousands, to the Father of mercies and God of all consolation.

Some of the letters next month.

ERRATA.

IN our last number, in the list of donations, p. 282, 28th line from top, for the Rev. *M. Pinnes*, read *Rev. Mr. Pinneo*.

Page 283, line 13 from bottom, for *Herkimer*, N. H. read *Henniker*, N. H.

In this number, in the list of missionary stations at page 313, the article *Ganjam* said to have been established in 1713, should have been 1813.

The mission at *Spring Place*, among the Cherokees, placed in 1735, should have been 1801.

The two latter errors were copied from the original in the (London) Missionary Register.